Islam's First Eid

byAllamah Kaukab Noorani Okarvi
Translated bySaiyyid Ghulam Khawajah

بسم الله الرحمن الرحيم

Mu'min

Banda Parwur Digaaram Ummat Ahmad Nabee Dost Daar Chaar Yaaram Taab 'e Aulaad 'Alee Mazhab Hanfiyyah Daaram Millat Hazrat Khaleel Khaak Paa'e GhausA ''zam Zer Saayah Har Walee

A slave of Rabb of all the worlds and a follower (Ummatee) of Prophet Muhammad *(Sallal Laahu Alaihi wa Sallam)* am I. To all four friends*

I give allegiance and am subservient to Alee's progeny. **

Hanafi is my creed, and I belong to Hazrat Ibraaheem Khaleel ul Laah's Millat. Dust from under the feet of Ghaus A'zam, I am a devotee of all (Auliyaa) the friends of Al-Laah.

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* Hazrat Abu Bakr, Hazrat 'Umar, Hazrat 'Usmaan, Hazrat 'Alec (Radiyal Laahu 'Anhum)

** Hazrat Imaam Hasan, Hazrat Imaam Husain (Radiyal Laahu 'Anhuma)

The World's Greatest 'Eid

Tala'al Badru 'Alainaa Wajabash Shukru 'Alainaa

Min Saniyyaatil Wadaa'I Ma Da'aa Lil Laahi Daa'i

Wondrously excellent the full moon (the beloved of Al-Laah, *(Sallal Laahu Alaihi wa Sallam)* Has arisen over us from the vale of separation. It has, thus, become incumbent upon us To be thankful For the appearance of the full moon *(Sallal Laahu Alaihi wa Sallam)* till such time as A supplicant can pray, that is till doomsday.

Nisaar Teri Chehel Pehal Par Hazaaron Eiden Rabee-ul-Awwal

Siwaa'e Iblees Ke Jahaan Mein Sabhi To Khushiyaan Manaa Rahe Hein

(O Rabee-ul-Awwal! Your joys surpass thousands of '

Eids. All in the world are rejoicing, except Shaitaan.)

I Humbly Dedicate this Book To

That Blessed Assembly In The World Of Spirits.

Of The Souls Of All Prophets Of

Al-Laah ('Alaihimus Salaam)

At which the Creator Of The Heavens And The earth mentioned The Coming of His beloved Rasool *(Sallal Laahu Alaihi wa Sallam)*

And then to that Joyous moment when The moon of Taibah

(Sallal Laahu Alaihi wa Sallam) manifested Itself In All Its Resplendence.

Kaukab Noorani Okarvi

(Ghufira Lahu)

Al-Laahu Rabbu Muhammadin Salla 'Alaiehi Wa Sallama

(Al-Laah is the Creator, Cherisher and Sustainer of the holy Prophet Hazrat Muhammad) *(Sallal Laahu Alaihi wa Sallam)* and sends peace and salutations to him.)

PRELUDE

Al-Laah Subhaanahu has been most gracious to my humble self in that. I have been able to wholly devote myself to the service of the Faith and the Muslim Ummah. And to the cause of defending the honour and dignity of Hazrat Muhammad *(Sallal Laahu Alaihi wa Sallam)*, the Prophet of Allah. May my striving in this regard benefit the Ahle Sunnat Wa Jama'at as a whole! Aameen.

By way of recounting the blessings conferred upon me. let me state that I owe allegiance to all four spiritual orders (Naqshbandee, Qaudiree, Chishtee, Suhrwardee). Through the great spiritual Guide of the times, Hazrat Ganj-e-Karam Peer Saiyyid Muhammad Ismaiel Shah Bukhaari, popularly known as Hazrat Karmaan Waale (may Allah be happy with him and have mercy on him).

So far as education and training is concerned. The teachings and diplomas (Asnaad) have blessed me in tafseer and hadeeth by my own father, reviver of the Faith and great lover of the holy Prophet. Khateeb A'zam of Pakistan, Maulana Muhammad Shafee Okarvi Alaihir Rahmatu War Ridwaan, and faqeeh of his times, Shaikhul Islaam Maulana Ghulaam Ali Ashrafi Okarvi, and the Ghazaali of his times and Imaam of the Ahle Sunnat, Allamah Saiyyid Ahmad Sa'eed Kaazimi (may Al-Laah

be pleased with him).

In addition, I have been the recipient of permission and diplomas in tafseer and hadeeth from Aalim Hijaaz, Hazrat Saiyyid Alive Maaliki Makki, from Mufti Baghdad, Mullah Abdul Kareem Muhammad Al Mudarris, and from the great scholar, Allamah Shah Abul Hasan Zaid Farooqi Dehlvi.

Several renowned divines, also, have honored me by giving me (Ijaazat wa Khilaafat) permission and discipleship in all the spiritual orders. (Salaasil-e-Tareeqat).

Even with all this, I consider myself to be only a beginner. And a mere servant of the "friends" of Al-Laah Subhaanahu and I wish that all believers and all men of goodwill may pray that I be steadfast in my belief in Al-Laah Subhaanahu, and that my end be good.

Since I acquired the capacity to recognise words and letters, I have spent most part of my life in acquiring and researching in the fields of knowledge and the arts, and of writing and speaking.

Keeping night vigil in prayers has been a habit with me, and most of my friends are fully aware of my deep attachment to knowledge and excellences as well as to books and the pen.

I have also undertaken extensive and difficult journeys through the countries of the Islamic world and of Africa and Europe. The meetings I have had with men of excellence and the holy places of high renown I have visited and the way I have benefited from them have strengthened my belief in my own redemption and have brought peace to my soul. Al-Laah be praised for all this!

My father departed from this world rather early, and this made me feel very desolate. I realised only then how his personality had been instrumental in keeping away from me many stresses and deep chasms.

His personality had many facets: an embodiment of pure love and manifestation of excellence. It is said that a good man is never alone and I found this to be true in the case of my father.

I always found him amidst a host of well wishes, devotees, and those who owed allegiance to him.

Even his opponents knew it only too well that Maulana Okarvi was not merely the name of a single individual; his was the name of a body of right guided persons, the name of a solid rock of greatness and steadfastness and of right and of truth.

My father's mentor, the revered Allamah Kaazimi, has very rightly observed: "Because of the qualities which he had in him, Maulana Okarvi was greatly envied by renowned people of the times in which he lived".

To whichever place he went, he was loved and respected for his piety. Whatever service he rendered by persisting in being an indefatigable strives after truth was a great feat. On the morning of 21st Raja, 1404 A.H. he left his earthly abode with

praises to Al

Laah and salutations to His Apostle on his lips (may Al-Laah be happy with him). When he left for his heavenly abode, he had constructed more than a hundred Masaajld. (Mosques) a like number of Madaaris (religious schools), served many an institution, left behind highly valued writings, more than 18,000 sparkling speeches before multitudes, and enabled millions of people to be ardently in love with the Prophet of Madinah *(Sallal Laahu Alaihi wa Sallam).*

He departed from our midst, but left us a legacy of goodness, respect and love.

I cannot recount to you the tremendous trials, which crowded on me from all sides after he left us. Whatsoever I may do and in howsoever way I may act, still how I can equal the way he did it. It has never been an easy task for me to console those who heard him and saw him and read him, and it is not so even today.

It is not an easy thing to make the foul mouthed detractors of the holy Prophet understand that the standard of the great savant that Maulana Okarvi was, and still is, distinguished and aloft. I am convinced that his noble soul must have pleaded for me before the holy Prophet *(Sallal Laahu Alaihi wa Sallam).* And I am sure that but for his goodness which has so far contributed to my success, the ingeniousness of the tyrants would have surely ruined me altogether a sordid game they are still playing.

But all I have to say to all such people is that the mercy of my Master, the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, encompasses me more thoroughly than the enmity of my enemies, and my illustrious elders guard me and help me.

And I must say that the accepted prayer for his eulogists by the beloved of the Creator and His creations, the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* to Al

Laah, "help one who eulogies me with the Holy Spirit", has helped me tremendously.

I do not for one moment fear death or hurt at the hands of my adversaries. The only wish embedded in my heart and mind is that when my soul departs from my body then my eyes are set on the glorious face of my beloved Prophet *(Sallal Laahu Alaihi wa Sallam)* and my lips are busy in sending salutations to him. I only pray that profitable knowledge along with steadfastness be my destiny. I beseech everybody to join me in this prayer.

I have already said that it has never been my intention to hurt the feelings of anybody by tongue or by writing, even inadvertently, or to cause split or division within the Muslim Ummah.

But if it is a question of not paying the respect that is due to the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* Or if it is a question of due respect not being paid to the venerated companions of the holy Prophet or members of the holy Prophet's household. Or if it is a question of not paying due respect to the "friends" of Al-Laah Subhaanahu and upholders of Al-Laah's ordinances and signs (may Al-Laah be pleased with them), then I deem it my religious duty to assert the truth and to belie the falsehood.

On such occasions, I consider silence for the sake of expediency to be not only the

worst sort of hypocrisy but taint mounting to unbelief. I will, then, not care for my assassination, but even my soul will feel most repulsed at not being able to punish such foul mouthed detractors of my Master.

I may state here that all my writings and speeches in rebuttal of Deobandi Wahaabi propagandists and of every other false sect reflect my fundamental belief that it would be absolutely unbearable for me to tolerate any insolence towards our beloved Prophet *(Sallal Laahu Alaihi wa Sallam).*

My energy would not let me rest unless I have been able to give a silencing reply to the rubbish uttered by the foul-mouthed detractors of my Prophet *(Sallal Laahu Alaihi wa Sallam).* At such times, how I wish I had not only the pen in my hand, but some such thing with which I could really silence such people.

Eid-I-Meelaad-un-Nabee (celebrating the birth of the holy Prophet, *(Sallal Laahu Alaihi wa Sallam)* is the first and foremost Eid of the universe. This concerns a personality but for whose creation there would have been no Eid and none to celebrate it.

I do not insist that those who refuse to celebrate the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam).* Do so, but it is beyond me not to punish those detractors who declare celebrating the holy Prophet's birthday to be a thing which is both "pagan and innovative" (Shirk Bid'at).

This is so because my unbounded love for the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* prompts me not to tolerate such utterances. Showing the mirror to the detractors of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* is ordained by Al-Laah Himself, and I am happy that my action in exposing such people is in accordance with the tradition set by Al-Laah Himself.

I do not know who that unfortunate person in "Honey Dew" (of South Africa) is who declared "12th Rabi-ul-Awwal' as the day of the holy Prophet's passing away instead of being his birthday, and has called for it to be observed as a day of mourning. He has also charged those who celebrate the holy Prophet's birthday as imitating the ways of non

Muslims. * (May Al-Laah forbid this!).

* Detailed answer to this criticism is embodied in the text.

Before this, in a book called Baraaheen-e-Qaati□ah (Final Arguments for Rejection), two stalwarts of the Deoband school of paganism and innovation and fabrication, Rasheed Ahmad Gangohi and Khaleel Ahmad Ambethvi, had likened celebrating the holy Prophet's birthday to celebrating the birth of Hindu god Kanaihya. The great irony of it is that the disciples of those who had thus likened celebrations marking the holy Prophet's birthday are now themselves celebrating it. Previously, they had been enjoining upon people to observe "Seerat-un-Nabee", but now people have realised that Seerat (traits) are not celebrated but acquired.

The present book by me is a rejoinder to a poster published by "Honey Dew", which itself pleads for celebrating the holy Prophet's birthday and has been written by the scholars of Deoband. A perusal of the list of subjects dealt with in it will make it

perfectly clear to you all that celebrating the holy Prophet's birthday is not an innovation but preventing people from celebrating it is. Such a person does not know the meaning and import of "Meelaad, otherwise he would not have been so foolish as to call "Meelaad" an act of associating others with Al-Laah in worship (Shirk). He should know that celebrating Meelaad contradicts the very concept of joining anybody or anything with Al-Laah Subhaanahu. True, indeed, that those whose hearts are devoid of love for the holy Prophet are, also, devoid of profitable knowledge. May Al-Laah Almighty protects us from the mischief of such people! Aameen.

I must make it clear that I have written the rejoinder to "Honey Dew's" poster solely for the purpose of defending the dignity of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* and I am sure that my striving has already been approved by him. It so happened that four days after finishing writing the tract at the house of my dear brother, Haaji Haashim Yoosuf Mansoor, in Piet Retief. And after I had gone to Durban along with my host, Haaji A.K.I. Mansoor Sahib, where I handed over the manuscript to the respected Maulana Muhammad Bana Shafi'ee Qaadiri, Secretary General, Maulana Okarvi Academy Al A'lami, South Africa, a wonderful thing happened to me. This slave of the slaves of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* was blessed by a vision of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*. It is my earnest supplication that I may be repeatedly blessed with such a vision.

In the end, it is my duty to give thanks to my hosts in South Africa, the Mansoor family, the Wazar family, my other associates and all men of goodwill, and to ask them for my success. May Al-Laah Almighty blesses all such people with His mercy! Aameen.

Kaukab Noorani Okarvi

Ghufira Lahu

(May Al-Laah grant him forgiveness)

Al-Laah is the Creator, Cherisher and Nourisher of the holy Prophet Hazrat Muhammad *(Sallal Laahu Alaihi wa Sallam)* **and sends peace and salutations to him.**

By the grace of Almighty Al-Laah and by the benedictions of the blessed sandal

(Na'll-e-Paak) of the mercy unto the worlds, the intercessor on the Day of Judgement, Saiyyidina Muhammad, Al-Laah's last Prophet *(Sallal Laahu Alaihi wa Sallam)*, this humble servant of the Ahle Sunnat keeps himself all the time busy in propagating and publicising the Faith.

For this purpose, I undertook a tour, for the third time, of South Africa, and other African countries. On December 16, 1989, while at Lenasia, in Transvaal province (South Africa), some friends brought to me a poster entitled

'Islam's Third Eid: Call of Madina", published by "Honey Dew", P.O. Box 2797,

But the name of the writer or the publisher was not given. (Writers of such posters normally do not give their own names or that of the publishers. Because they are not sure of the veracity of their writings and, also, for fear of a thorough exposure of their ignorance through the efforts of the right guided Ulama (scholars) and, thus, invite utter ridicule upon themselves).

Evidently, the poster had been written by the Isma'ieli Deobandi-Wahaabi-Tablighi elements,*

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* Prophase the Deobandi-Wahaabi-Tablighi group of propagandists would feel disturbed by the addition of the epithet "Isma'ieli" to this group. So, I will explain the reason for doing so. The foundations of the Deobandi-Wahaabi-Tablighi creed was first laid by books written by Ismaiel Dehlvi Phulti Balakoti, and praised by Rasheed Ahmad Gangohi, as I have quoted in my book "White and Black". Since the author of the book "Johannesburg to Bareilly" describes the Ahle Sunnat Wa Jama'at 'at as "Raze Khanis" he should have the courage to bear being labelled as "Isma'ieli" because of his allegiance to Ismaiel Dehlvi.

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giving vent to their ignorance and evil intentions. These Isma'ieli-Deobandi-Wahaabi propagandists have no touch with truth or reality, therefore nothing good can be expected of them. They use their tongue or their pen for accentuating those deficiencies and evils that are distancing Muslim society from the spirituality of Islaam. These people spend their entire energy on how best to put an end to unbounded love for the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, and, in this, they are greatly aided and abetted by the anti Islam forces. Therefore, these agents of the exploitative forces, and rejecters of help and guidance provided by Prophets and "friends" of Al-Laah, put all their resources into their nefarious designs. Let us pray to Almighty Al-Laah that by His grace He may protect us from the fiendish designs of the wicked people belonging to the Isma'ieli-Deobandi-Wahaabi-Tablighi group and may He grant us the ability to remain steadfast in our religion of truth! Aameen.

My present tour, which is my third, of South Africa, Swaziland, Botswana and Babutoswana has been so arranged by my friends that I am being kept busy round the clock. This poster by "Honey Dew" contained no valid criticism and had nothing to add to our knowledge, but my friends insisted that it was most necessary to keep my Sunni brethren fully informed of the reality. And, so, even during the course of my tour, I found time, albeit in bits, to be able to present an honest answer to things contained in the poster. I am, therefore, quoting extensively from Janab Ashraf Ali Thanvi and other Ulama of Deoband to fully bring out the tenets of the entire ideological formulations of Isma'ieli-Deobandi Wahaabi Tablighi group. Here, I must clarify that this humble servant of Ahle Sunnat has already written three books in English. And has not reserved the right of authorship or of publishing in my own favour but has given a free hand in the matter to all those interested in informing the peoples of Africa and Europe.

The first book in this regard is called Deoband to Bareilly (The Truth)", in which I have explained the divergence between Deobandi and Sunni schools of thought, why is it so, and how can it be removed. It is but necessary for every Musalmaan to read

this book, so that the divergence between the Deobandi Wahaabis and the Sunnis is fully grasped by all.

My second book is called "Azaan and Durood Shareef ' (Call to prayer and salutations to the holy Prophet, Sallal Laahu 'Alaihi Wa Sallam). This is a rejoinder to a "Fatwa" against me published in South Africa, which proves to the hilt, through the writings of the Isma'ieli-Deobandi-Wahaabi Tablighi Ulama, that it is no innovation to recite salutations to the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* before and after Azaan.

My third book "White and Black" or (Facts of Deobandism), is, infect, a rejoinder to the book "Johannesburg to Bareilly" published from South Africa and is a truly important book. It is a treasure trove for those interested in really understanding what the difference between Deobandi Wahaabis and Sunnis is all about.

Two other books by this servant of Ahle Sunnat are under print and will be reaching your hands soon. One relates to the question of Imamat and the other deals with the problems and realities of bid'at (innovation)*. This writer has penned other books as well.

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* A discussion of Bid'at can be seen in my book "White and Black' (Facts of Deobandism) as well. Kaukab Noorani Okarvi

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In my book, "White and Black", this servant of Ahle Sunnat had already advised all Isma'ieli-Deobandi-Wahaabi propagandists. Against indulging in criticism of, and issuing Fataawa against, the right guided Ahle Sunnat Wa Jama'at before knowing the standpoint on such matters of their own big wigs, intense love and reverence for whom has earned them the nickname of "Mullaa worshippers".

The Isma'ieli-Deobandi-Wahaabi propagandists should study with great diligence books written by their own "big-wigs" so that they know that the criticisms and "Fataawa". They hurl against us, Sunnis, fits, in the first instance, their own "big wigs" and thus they not only bring calumny upon themselves but involve their own "big-wigs", and by their poisoned pen confirm that their own "big-wigs" were idolaters and associates and innovators. May Al-Laah protect us from their wickedness!

The poster published by "Honey Dew" levels two wholly erroneous criticism about the Qur'aanic words "Days of Al-Laah". The first criticism concerns a Sunni preacher's translation of the words

"Wa Zakkir hum Bi Aiy-yaamil Laah" (in Soorah Ibraaheem, verses number 5, part 13).

He had translated the words as "And teach them to remember the Days of Al-Laah" while the Qur'aan does not contain the words "And teach them". Therefore, according to the "Honey Dew" propagandists, these words constitute an addition to the Qur'aanic text and, thus, change the religion. It is a fact, though, that Janab Abdullah Yusuf Ali the renowned translator and commentator of the Qur'aan, has also used the same words. Would the "Honey Dew" critic describe Janab Abdullah

Yusuf Ali also as a heretic?

In reply, I beg to submit that the critic has, in fact, objected to the English translation of a Qur'aanic verse. While making this criticism, he forgets that the Qur'aan has been revealed in the Arabic tongue, not in the English tongue. If by making this criticism, "Honey Dew" people mean to say that not translating the Qur'aan correctly tantamount to making changes in the Qur'aan and in the religion, then they should also not condone the Isma'ieli-Deobandi-Wahaabi propagandists in this regard. For, it has been the practice with the Isma'ieli-Deobandi-Wahaabi propagandist Ulama to change the meaning and import of the Qur'aan while translating it.

This humble servant of Deen has in his possession books in which not only Qur'aanic words have been changed but it can be rightly said that the translation is completely at variance with the Qur'aanic verses. I can cite various such examples.

I honestly feel that only the word "teach" should have been made the butt of criticism, whereas, in fact, the words "And", "Them" in the translation of the Qur'aanic words have also been taken exception to. They cannot, themselves, translate the Qur'aan in the English tongue and yet the critic has objected to only the English translation. People at the Honey Dew" went mad with anger because the translator had put "And teach them" instead of "And remind them".

I would like to put two questions to the critic and to people like him First, what does he think of the position of the Ulama of Deoband with regard to altering the meaning and import of Qur'aanic verses when rendering them into another tongue? Second, what is their position with regard to such non-use of the correct alternative foreign words, which alter the Qur'aanic words in translation. That is to say, what have they to say about wrongly translating the Qur'aanic words, and, thus, altering the entire meaning and import of the Qur'aanic words?

I will defer answering the critic's objection till such time as I receive a reply to my above queries.

In the meantime, I will urge upon them the necessity of formulating a reply with due thought so that they may be able to stick to it. They should bear in mind the example of wrongly translating the Qur'aanic words into a foreign language in their pamphlet "Johannesburg to Bareilly" (Part 2, page 11)

And cited by me in my book "White and Black". In this pamphlet, the word "`AI Aalameen" has been translated as "peoples". I would like the "Honey Dew" people to issue a Fatwa (religious verdict) on this as well.

Now let us see what is the position of the Ulama of Deoband with regard to the translation of the Qur'aanic words.

"Wa Zakkir hum Bi Aiy-yaamil-Laah".

Principal of the Daar-ul-Uloom, Deoband, and teacher of Janab Ashraf Ali Thanvi, Janab Mahmood Hasan Deobandi, has translated the words thus: "And remind them of the Days of Al-Laah"

(Translation of the Qur'aan, page 231, published by Madinah Press, Bijnor, UP India,

1355 A.H.).

Janab Ashraf Ali Thanvi has translated the words thus: "And remind them of the affairs of Al-Laah Ta□ala"

(Page 512 of the translation and commentary published by Taj Company Ltd. Pakistan, February1959)

Would the Isma'ieli Deobandi-Wahaabi propagandist of "Honey Dew" like to say something about the above mentioned translations or would he treat these two as (Marfoo'ul Qalam) "unfit to write" and include himself also in this category? It is not known what exact words were used by the Sunni preacher, but the translator used the word "teach" in English. I will, therefore, suggest to the "Honey Dew" people that they should render into English the Urdu version by Janab Mahmood Hasan and then delete the word "teach" from it.

This humble self (Kaukab Noorani Okarvi) undertakes to ask the Sunni preacher who has been criticised in the poster if he would have any objection to replacing the word "teach" with a correct alternative word. But I will await a reply to my queries from the publisher of the "Honey Dew" poster, so that the "truthfulness" of the so-called "true Ulama" of the Isma'ieli-Deobandi-Wahaabi propagandist school is brought out in public.

The second criticism levelled in the poster relates to Part 13, Soorah Ibraaheem, Verse 5, to the effect that the Yaum-Aashoora, Lailatul Qadr and Shab Bara'at are not to be counted amongst the Days of Al-Laah. This, because authentic commentators like Ibne Abbas, Mujaahid, and Qataadah (Radiyal Laahu Anhum) hold the Days of Al-Laah to mean the days on which Al-Laah's mercy or torment descended upon mankind.

By way of reply, I would like to remind people at "Honey Dew" that the commentary of the Qur'aan called "Tafseer Mazhari, written by Allamah Qaazi Muhammad. Sana'ul Laah Paani Pati (may Al-Laah have mercy on him) and translated by Saiyyid Abdud Daa'im of Daarul Musannifeen is held in great esteem by the Ulama of Deoband.

(volume 6, page 284, published by the H.M. Sa'eed and Company, Karachi, January, 1977).

The people at "Honey Dew" should read carefully this translation by a Deobandi Nadvi scholar for his rendering of the words "Wa Zakkir hum Bi Aiy-yaamil-Laah" as "And remind them of Al-Laah's blessings". Mahmood Hasan Deobandi translates the words "Aiy-yaamil-Laah" as "Days of Al-Laah", while Ashraf Ali Thanvi has rendered it as "Almighty Al-Laah's affairs" and by Abdud Daa'im Deobandi Nadvi as "Al-Laah's blessings". (The word "(Ta□ala)" Almighty" does not occur in the Qur'aanic text and yet Ashraf Ali Thanvi Sahib has inserted it without using brackets).

On this very page of "Tafseer Mazhari" it is said that according to Hazrat Ibn Abbas, Hazrat Ubaiy Bin Ka'b, Mujaahid and Qataadah (may Al-Laah be pleased with them), the words "Aiy-yaamil-Laah" mean "Al-Laah's blessings". Now, the question is, do the "Honey Dew" people consider or do not consider Ashore, Lailat-ul-Qadr,

and Shab Bara'at as the blessings of Al-Laah?

The "Honey Dew" people should read Bukhaari and Muslim to know about "Yaum-e- Aashoora" if they have not as yet done so. The Jews of Madinah used to observe the day. They should read about Lailat-ul-Qadr in the commentary by their own Ashraf Ali Sahib Thanvi, as also in other writings. Yet, to those whose hearts are devoid of the blessings of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, the Qur'aan does not provide a guidance and a mercy and a healing. The commentary by Ibne Jubair, or by Khaazin, or by Mubarak, and the Mufradaat-lmaam Raaghib are books which were written at a time when no such building known as "Daarul Uloom, Deoband" existed on the face of the earth. In all these books, all authentic personalities have taken "Aiy-yaamil-Laah" to mean the days on which Al-Laah had showered His blessings on such of His bondsmen whom He loved.

Can the "Honey Dew" people and their Isma'ieli-Deobandi-Wahaabi Tablighi cohorts prove that the "Days of Al-Laah" were meant only for generations prior to Islam and the followers of our beloved Prophet *(Sallal Laahu Alaihi wa Sallam)* have not been given any "Aiy-yaamil-Laah". Is it that the day when the Bani Isra'iel were delivered from (Fir'aun) Pharaoh should be regarded to be among the "Days of Al-Laah", but the day on which the redeemer of all the worlds was born into this world should not be so regarded? Is it that the day when the food-table (Maa'idah) descended upon Prophet 'Isa and his disciples should be considered among the "Days of Al-Laah" but the day when the Holy Qur'aan descended upon the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* should not be so considered?

It seems the "Honey Dew" people believe only the days bestowed on generations prior to Islam to be among the "Days of Al-Laah" and the rest of the days to be, perhaps, their own days. And yet they dare issue "Fatwa" of paganism on others.

Perhaps, the "Honey Dew" propagandists and their associates belong to a sect on whom Al-Laah has bestowed no blessing and so these luckless people fulfil their yearning by celebrating the days of the Hindus and the Christians. Or at least by celebrating the centenary of their own Daarul Uloom, Deoband, (an institution busy in propagating paganism and innovations). by getting it inaugurated by a pagan Hindu lady! How strange that Janab Ashraf Ali Thanvi should feel justified in calling Daarul Uloom, Deoband, the "madrisah of Al-Laah" (see his "Arwanh-Salaasah" page 281).

And the "Honey Dew" people should act as if they were the keepers of Paradise, selling tickets to it, but if we, Sunnis, celebrate the birthday of the beloved of Al-Laah, the holy Prophet, as the day when Al-Laah showered His special blessings, the Isma'ieli

Deobandi-Wahaabi propagandists should feel as if they had been stung by a swarm of fleas.

In Soorah Maryam (part 16) the Holy Qur'aan speaks about Hazrat 'Ieesaa and Hazrat Yahya (Alaihimus Salaam) thus: "And (Salaam) salutations be on the day they were born, and the day they departed salutations this world, and the day when they will be raised up". I would ask the propagandists at the "Honey Dew", if Al-Laah's salutation be on days when Hazrat 'Ieesaa and Hazrat Yahya (Alaihimus Salaam) were born and departed and will be raised up, should they not be then counted among the "Days of

Al-Laah". All men of Faith believe these days to be the "Days of Al-Laah".

Woe be to the thinking that refuses to acknowledge the importance of the day of the birth of Al-Laah's Prophets. Even of the greatest of all Prophets, Hazrat Muhammad *(Sallal Laahu Alaihi wa Sallam)*, as the "Days of Al-Laah", and would not believe in expressing joy and giving thanks in remembrance of Al-Laah's greatest grace and mercy! And this after having seen that Allah, as the Qur'aan says, sends His salutations on the day when Hazrat 'Ieesaa and Hazrat Yahya (Alaihimus Salaam) were born. May Al-Laah Ta ala protects us from such deviations and such deviationist! Aameen.

Let the people at "Honey Dew" carefully read how their own Ulama of Deoband have described the greatness of Eid-e-Meelaad Mustafa *(Sallal Laahu Alaihi wa Sallam)*. On page 4 of his booklet "Jum'ah ke Fazaa'il Ahkaam" (the blessings of Jum'ah and commands regarding it), Janab Ashraf Ali Thanvi says: "It is related from Imaam Ahmad (may Al-Laah be pleased with him) that the night before Jum'ah ranks higher than Lailat

Qadr, because it was on this very night that Sarwar-e-Aalam *(Sallal Laahu Alaihi wa Sallam)* graced the blessed belly of his mother, and his appearance has been of countless benefit to mankind here in this world and in the Hereafter. (Ashe'atul Lam 'ant; in Persian, "Mishkaat Shareef).

Perhaps the propagandists at the "Honey Dew" and their cohorts are aware of the fact that the Holy Qur'aan describes "Lailat-ul-Qadr" as better than a thousand months and, perhaps, they are also familiar with Imaam Ahmad (may Al-Laah be pleased with him). And, of course, they would be know Thanvi Sahib, the principal ideologue of the Isma ieli-Deobandi-Wahaabi propagandists. The same Thanvi Sahib again quotes revered Imaam Ahmad (may Al-Laah be pleased with him) to say: "The night when the mercy unto the worlds, the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, graced the blessed belly of his revered mother, the blessed Saiyyidah A'minah (may Al-Laah be pleased with her), was no ordinary night but even more blessed than a thousand months; indeed the blessedness and the rank of this night cannot be counted". Would those who regard Thanvi Sahib as the pillar of their ideology tell us if the night when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* graced his mother's blessed belly is superior to Lailat-ul-Qadr by many degrees then why should not the night when the Messenger of Al-Laah *(Sallal Laahu Alaihi wa Sallam)* was born into this world not be regarded as superior to millions of Lailat-ul-Qadr?

The Isma'ieli-Deobandi-Wahaabi propagandists at "Honey Dew" are not even prepared to acknowledge Lailatul-ul-Qadr among "Aiy-Yaamil-Laah", and, so, what importance they would attach to the night when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* was born. This is nothing surprising. Everybody knows that the accursed Shaitaan became accursed because he refused to acknowledge the high rank of Al-Laah's Prophet, the revered Aadam (Alaihis Salaam). Readers will realise where stand those who refuse to acknowledge the mighty reality behind Aadam, i.e. the Prophet of Al-Laah *(Sallal Laahu Alaihi wa Sallam)*. May the Merciful Allah protect us from Isma'ieli-Deobandi-Wahaabi Tablighis and their ideologies! Aameen.

The title of the "Honey Dew" poster is '`Islam's third 'Eid". These people have called the birthday of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* as the third 'Iced

and even gone so far as to refuse to acknowledge it altogether. They do not know that the birthday of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* is not the third 'Eid of Islam but the First 'Eid of the Islamic world. Had this not occurred then there would have been no occasion to celebrate 'Eid-ul-Fitr and Eid-ul-Adha, nor those celebrating 'feed would exist. These Isma'ieli-Deobandi-Wahaabi propagandists who claim to be the "true" followers of the revered Shah Wally-ul Laah Dehlvi (may Al-Laah have mercy on him) and his family and the adherents of Shah Wally-ul Laah Dehliv's ideologies and thoughts must also be knowing revered Shah Abdul Azeez Dehlvi (may Al-Laah have mercy on him). This very Shah Abdul Azeez, in his "Tafseer-Azeezi" quotes this Hadith-ul-Qudsi (Al-Laah's Saying), Laulaaka Lama Azhartur Ruboobiyyah (but for the creation of the mercy unto the worlds, the holy Prophet Sallal Laahu 'Alaihi Wa Sallam, Al-Laah would not have cared to manifest His attribute of Rabb).

This Saying reveals the fact that had Al-Laah not desired to create the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* then the entire universe would not have been created, neither man would have been created, nor there would have been any occasion celebrate any even Janab Zafar Ali Khan, who used to call himself a "Maulana" and was tied to the Deobandi school of thought, acknowledges this fact in one of his Urdu couplets. He says:

"Gar Arzo Sama ki Mahfil Me Laulaka Lama ka Shor Na Ho

Ye Noor Na Ho Saiyyaaroon Me Ye Rang Na Ho Gulzaaroon Me"

(Were the earth and the heavens not be astir with the sound of Laulaaka Lama There would, then, be neither light in the planets nor splendour in the meadows).

On page 182 of his book "Meelaadun Nabi *(Sallal Laahu Alaihi wa Sallam)*" published by Kutub Khaanah Jameeli, Model Town, Lahore), Janab Ashraf Ali Thanvi declares: "`The blessing of the light of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* is this. The entire universe came into being with his light *(Sallal Laahu Alaihi wa Sallam)*."

The day when this blessed personality came into this world is by far the first and the greatest joyous day for the Musalmaans. For it is only through his blessing that we came into existence, and received our religion, our belief in it, our Qur'aan, our Ramadaan and our recognition of the True Deity, our Eid-ul-Fitr and our Eid-ul-Adha festivities. The day when blessings and enjoyment are conferred upon us is surely the day of 'Eid. The Holy Qur'aan itself testifies to this when the Prophet of Al-Laah, revered Hazrat 'Isa (Alaihis-Salaam), supplicates to Al-Laah to send a food table (Maa'idah) to him so that it should be a day of rejoicing for the present as well as the future generations. The words of Hazrat 'Ieesaa, according to the Holy Qur'aan, were:

"Rabbana Anzil Alaina Maa'idatam Minas-Samaa'i Takoonu-Lana leedal L'Awwalina Wa Aakhirina"

(O my Rabb! Send to us from heaven a food table, so that it (the day of the descent of the food table) may be a day of Eid (rejoicing) for the present as well

as the future generations). *

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* The desire to make the day when the food table (Maa'idah) descended as the day of feed was expressed by Hazrat 'Ieesaa (Alaihis Salaam) and it cannot be imagined about a Prophet that he expressed a wrong desire. Hazrat Ieesa's prayer proves the correctness of celebrating a day on which a blessing descends as the day of Eid. After this proof given by the Qur'aan, there can be doubt in the minds of men of faith and love that the birth of the greatest of Al-Laah's graces, the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, should be regarded as the day of joicing, of Eid.

Therefore, it is proved from the Qur'aan itself that the day when a blessing descends from heaven is a day of Eid. We are enjoined by the Qur'aan to rejoice at having received a blessing. The Qur'aan says:

"Qul Bi fadlil-Laahi Wa Bi Rahmatihi Fabi Zaalika Fal Yafrahu"

(Say O Prophet! you should rejoice at receiving A-Laah's grace and blessing)

Revered Shah Abdul Azeez Dehlvi (may Al-Laah have mercy on him) in his "Tafseer Azeezi" holds that to rejoice on receiving Al-Laah's grace and mercy is a very good and an altogether beneficial act. In Aayat 69 of the Holy Qur'aan Soorah Aa'raaf, Allah says:

"Fazkuroo Aalaa' Allahi La' allakum Tuflihoon.

(Remember Allah's blessings so that you may profit)"

And in Aa'yat 74 it is said

"Fazkuroo Aalaa' Allahi Wala Ta'sau Fil Ardi Mufsideen"

(So remember Al-Laah's blessings, and do not spread corruption in the earth)

And in Soorah Ad-Duha,

"Wa Amma Bini'mati Rabbika Fahaddis"

(And remember and proclaim the blessings of your Rabb)"

These Divine exhortations make it clear that the truth is that remembering the blessings of Al-Laah, rejoicing on their bestowal and proclaiming them, all these are laudable acts. On the other hand, not celebrating them, not remembering them and prohibiting their proclamation, all this tantamount to spreading corruption in the earth. Thus it is proved from the Holy Qur'aan that people who give thanks for Al-Laah's blessings, rejoice at their bestowal and proclaim them, they are the people who are liked by Allah, while those who prevent proclamation of such bestowal are the corrupters and the ingrates. On page 512 of his tafseer "Baynan-ul-Qur'aan", Janab Ashraf Ali Thanvi, commenting on

"Wa Zakkir Hum Bi AiyYaamil-Laah"

Translates it thus: "And remind them of the affairs of Al-Laah (blessing and torment), and they will be thankful to Al-Laah by remembering them", and on page 49 of his book Meelaad-un-Nabi *(Sallal Laahu Alaihi wa Sallam)* as "a fulfilment of this promise, so we should learn the lesson that we should daily remember his coming. If someone says that his coming is remembered during a recitation of the Holy Qur'aan, the answer would be that there it is not mentioned in detail and so most people do not get to know of the details".

On page 150 of the same book, he says: "Thus it becomes clear that rejoicing on the holy Prophet's *(Sallal Laahu Alaihi wa Sallam)* blessed birth is not only permitted but is a blessing. Thus it is that we do not deny the act of rejoicing. In fact, we keep ourselves busy in practising it all the time".

On page 278 of his tafseer, Janab Shabbeer Ahmad Usmaani says: "Rejoicing on a blessing conferred is a good act since it has come to us from Al-Laah", and on page 779, he says: "To celebrate the blessings of the Benefactor by way of expressing thanks is a good act in Shariyat", while on page 205, he says: "We must remember them and be dutiful and thankful to Al-Laah for the blessings already mentioned and for countless others".

Dear readers! Every Muslim seeks Al-Laah's blessings and every Muslim also knows that the greatest grace and blessing of Al-Laah is nothing but the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* and that Al-Laah Himself is conscious of sending such a great blessing upon us. It is, indeed, a great thing that even being the Creator and Deity of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* Al-Laah is all praise for him, his holy life, his blessed city, the age in which he lived, swears by his sayings, and commands us to honour him, and teaches us how to behave in his presence, and makes it clear to us that had He not created our holy Prophet *(Sallal Laahu Alaihi wa Sallam)* He would not have created the earth and the heavens.

Anybody aware of this reality would be, every moment of his life, engage himself in giving thanks for this great bounty and yet would not be able to give adequate thanks. This is only by the grace of our Rabb that we are, in some measure, able to celebrate the birthday of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* by remembering the great qualities of his life, by sending salutations to him in gatherings; by putting up some illuminations and by making some alms-giving and by distributing food

items. We are able to do all this so that people may become attached to this great bounty from Al-Laah and so that they may benefit from it in this world and in the Hereafter.

While expressing our joy on the occasion, we do not countenance any such acts which might be against the Shari'ah, for we do this at the command of Al-Laah and to earn the grace of Al-Laah, which cannot be attained by any unauthorised means.

Thanvi Sahib himself has observed that since Al-Laah has called the birth of the holy Prophet His greatest blessing upon us, for, by so doing, He let man have His most beloved creation for whose sake He created all beings. It is incumbent upon man to

rejoice and to celebrate this blessing.

How strange that the followers of Hazrat 'Ieesaa (Alaihis-Salaam) should rejoice at the sending down of a (Maa'idah) food-table and celebrate the event as their Eid, but we should not celebrate the coming, in our midst, of the blessed personality but for whose creation neither Hazrat 'Ieesaa (Alaihis-Salaam) nor the food-table, nor the Qur'aan itself would have been there!

The sending down of the Holy Qur'aan occurred only once, on one Lailatul-ul-Qadr, but the night on which it descended became blessed till Doomsday. The Isma'ieli-Deobandi-Wahaabi propagandists also participate in "celebrations on the sending down of the Holy Qur'aan" every year, and that, too, only in the month of Ramadaan and not in any other month of the year. Let us ask them, does the Qur'aan descend every year? And they will say, no, it is not so. Then why do they celebrate the sending down of the Qur'aan every year? And why do they do so in their self appointed manner?

Why, then, these people observe the death anniversaries of their muftis and days of the founders of their madaaris (religious schools) every year with particular attention to date, place, programme and other details?

How is it that these people can float institutions and build structures dedicated to them, hold various gatherings yearly, and hold all manner of demonstrations?

Not only this, but, in South Africa, they can celebrate Christmas, Easter, Holi and Divali with greater fervour than the Non-Muslims. And yet they are not (bid'ati) "innovators" but erstwhile Muslims! Strangely enough, however, the "Fataawa" of being (bid'ati) "innovators" are hurled against true Sunni Muslims for celebrating the 'Eid-e-Meelaad-un-Nabi *(Sallal Laahu Alaihi wa Sallam)*.

In Pakistan, the Isma'ieli-Deobandi-Wahaabi propagandists not only hold all sorts of demonstrations and rally (Jalsah, Juloos) and illuminations on the occasion of the Eid Meelaad-un-Nabi *(Sallal Laahu Alaihi wa Sallam)* on their own, but also participate in rallies organised by others.

The "Thanvi family" is prominent in rally held by Shi 'as on the occasion of "Yaum Husain" (may Al-Laah be pleased with him). (For details and pictures, readers should see my pamphlet entitled (Apni Ada Dekh "Behold your own antics").

Everybody knows (in Pakistan) about the pomp with which Yaum-e-Siddeeq Akbar (may Al-Laah be pleased with him) and the days of the three most revered companions of the holy Prophet (may Al-Laah be pleased with them) and of other companions of the holy Prophet are held each year under the auspices of the Isma'ieli-Deobandi-Wahaabi propagandists. It is another matter though that celebrating the day of the fourth caliph, Saiyyidina Ali (Karramal Laahu Wajhahu) is an "innovation" (bid'at) in their eyes!

These people, also, fully observe the first ten days of Muharram, organise large gatherings at pre-set times and publicise the occasion of Faatihah and death anniversaries, hold Qur'aan Khawaani (recitation from the Qur'aan), eulogies are paid, food is distributed and all such things are done. Doing all these things is all right for the Isma'ieli Deobandi Wahaabi propagandists and it does not put their faith

in Islam in jeopardy. But by the touch of Shaitaan their Muftees are perhaps benumbed, and so they do not issue any fatwa.

But if the true Sunni Muslims celebrate the day of their holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam),* every Deobandi Mufti springs to action and begins to issue "fatwa" of (Shirk-Bid'at) paganism and innovation, and of doing forbidden and unauthorised things. Can they really call themselves "Ulama-Haq" on account of what they do?

The ideologue of the Isma'ieli-Deobandi-Wahaabi propagandists, Ashraf Ali Thanvi Sahib, used to hold special functions in the blessed month of Meelaad

Nabi *(Sallal Laahu Alaihi wa Sallam)*. His speeches on these occasions have been collated in a book "Meelaad-un-Nabi *(Sallal Laahu Alaihi wa Sallam)*. *

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* In India, it has been published under the title "Irshandul 'Ibaad Fi Eid-e-Meelaad" from Sadhora, Ambala.

First published in Pakistan on behalf of the Deobandis. On page 19 of this book, Thanvi Sahib himself says: "The holy Prophet *(Sallal Laahu Alaihi wa Sallam)* had, all his life, spoken but little about his blessed birth but had dealt at length with the commands Following his tradition it would be but meet and proper that you talk about his blessed birth only as much he has talked about it, and you talk about the commands as much as he had talked about it'.

Strange, indeed, that Thanvi Sahib should fabricate this rule only to be applied to Meelaad, and not to any other affair!

His followers at Honey Dew" might be able to answer this. But these people are altogether indifferent to Meelaad and do not follow the tradition of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* and so would be hardly expected to follow the sayings of Thanvi Sahib.

These people should read page 47 of the self same book, "Meelaad-un-Nabi *(Sallal Laahu Alaihi wa Sallam)*, where Thanvi Sahib says: "I say that it (talking about Meelaad) should be done as a Wazeefah (that is as daily routine), and making it a Wazeefah is mentioned at several places in the Qur□aan, for example.

"Laqad Ja'a Kum Rasoolum Min An Fusikum and Qad Ja'a Kum Minal Laahi Noorun Wa Kitaab"

And, likewise, at other places.

Thanvi Sahib first asks people to mention his birth only as much as the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* himself had done so. Then, he says that mention of Meelaad should be made a Wazeefah, that is done daily, and he has proved this to be in Al-Laah's tradition as revealed in His Own Book.

Such contradictory views expressed by Thanvi Sahib have placed the Deobandis in deep trouble. Not only this. For the purpose of making speeches at Meelaad Shareef functions, he has written a special book, according to him, based on correct traditions (Saheeh Riwaayaat) called "Nashr-ut-Teeb", whose contents have made the confusion worse confounded for the Isma'ieli-Deobandi-Wahaabi propagandists.

The "Honey Dew" people should tell us why the disciples of Thanvi Sahib designate true Sunni Muslims as "innovators" for celebrating Meelaad-un-Nabi *(Sallal Laahu Alaihi wa Sallam)*, who all the year round hold functions on the occasion and not only make mention of the blessed birth but also make profuse mention of the commands, and Thanvi Sahib has held such an act on the part of Ahle Sunnat Wa Jama'at to be a correct one. Refusal of the Isma'ieli-Deoband-Wahaabi propagandists to recognise it as such, is, indeed, a misfortune for them.

All Deobandis acknowledge Janab Rasheed Ahmad Gangohi to be their (Mutaa'ul-kul "overall sovereign", and Janab Mahmood Hasan Deobandi, the mentor of Ashraf Ali Thanvi Sahib, has composed a hyperbolic elegy (Marsiyah) and other poems eulogising him. But Shah Abdul Ghani Dehlvi, the mentor of this very Gangohi Sahib, in his book "Shifaa-Saa'il" writes:

"Wahaq Aanast keh Nafse Zikre Wilaadat Aan Hazrat *(Sallal Laahu Alaihi wa Sallam)* Wa Suroor Faatihah Namoodan Yatni Isaal-Sawaub Baroohe Pur Futooh Saiyyidus Saqalain Az Kamoal Sa'a'dat-lnsaan Ast".

(And the truth is that mankind's total good lies in commemorating the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, in reciting Faatihah Shareef for the sake of his requital, and in rejoicing at his birth)".

What would the "Honey Dew" propagandists now say about Shah Abdul Ghani Dehlvi, the mentor of their own Gangohi Sahib, who calls celebrating the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* as being of infinite good to mankind? If the Isma'ieli Deobandi-Wahaabi propagandists and their associates are deprived of the infinite good" then they should mourn their deprivation, and not heap more degradation upon themselves by issuing unreasonable Fataawa against those who are so blessed.

The Wahaabi-Deobandi people, in their ignorance, allege that "the 12th of Rabi-ul-Awwal is the date when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* was born, and also died, and that neither the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* himself, nor his Caliphs, nor the great divines nor the Imaams have designated 12th, of Rabi-ul-Awwal as "Eid" day, nor there is any mention of it in any authentic book. Thus, those who celebrate Eid-e-Meelaad are innovators who would be denied a drink from "Kausar". Therefore, all those who observe death anniversaries or Meelaad or Giyaarhveen (in honour of Hazrat Shaikh Saiyyid Abdul Qaadir Jeelaani) must wake up to reality".

In reply, let me say this. O you who get celebrations on the occasion of the centenary of Daarul Uloom, Deoband, inaugurated by a Mushrikah Hindu woman and O you who observe the death anniversaries of your Muftees and O you who let Mushrik Hindus sit on the pulpits of mosques!. If it is at all possible for you to do so, give up intransigence and jealousy and enmity, open your eyes and your closed minds and

look at the realities, and reflect.

This servant of Ahle Sunnat would like to know whether they have any definite proof to substantiate their notion that the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* departed from this world on 12th of Rabi-ul-Awwal. I can state with certainty that it was Monday all right when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* left us for his heavenly abode, but, according to calendar, it is not definite whether Monday was the 12th of Rabi-ul-Awwal in the year in which this happened. *

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* The holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) departed from this world on 1st or 2nd of Rabi-ul-Awwal See Tabqaat-Ibne Sa□ad Vol. 2, Page 316; Al Bidaayah Wan Nihaayah Vol. 2, Page 340; Seeratun Nabee by Shiblee Nu'maani Page 171 Vol. 1; Rasool-Rahmat by Abul Kalam A'zaad, Page 254; Daa'irah Mu'aarif-lslamiyah by Dr. Muhammad Hameedul Laah and others Vol. 19, Page 76 and Tafseer Mazhari by Allamah Qaazi Sana'ul Laah Paani Pati, Vol. 2, Page 110.
Kaukab Noorani Okarvi

On the margin of page 203 of his book "Nashr-Teeb", Ashraf Ali Thanvi Sahib writes: "And the date has not been established, and the popular notion that it was the 12th of Rabi-ul-Awwal is not correct according to calendar, since that year the 9th of Zil-Hijjah fell on Friday and the proven day of death is Monday. Thus it cannot be that 12th of Rabi-ul-Awwal would be Monday when the 9th of Zil-Hijjah was a Friday". The Deobandis ought not to feel reluctant to accept this after their own Thanvi Sahib's testimony. Even so, I challenge them to prove that according to calendar the 12th of Rabi-ul-Awwal that year fell on a Monday

I would further submit that the birth of Hazrat Aadam (Alaihis-Salaam) occurred on a Friday and he departed on a Friday, but the rejoicing at the birth (Meelaad) of Aadam (Alaihis-Salaam) was retained and Friday was declared a day of Eid for Muslims. Would the people at "Honey Dew" like to tell us whether Muslims rejoice at the birth of Hazrat Aadam (Alaihis-Salaam) on Friday every week or do they mourn his death? It is strange that while Meelaad-e-Aadam should be celebrated as Eid day by all, celebrating the birth of that great personality for whose sake Hazrat Aadam (Alaihis-Salaam) was created should cause so much horror in the minds of those who deny Eid-e-Meelaad-un-Nabi.

The "Honey Dew" people say that no authentic book mentions the day of "Meelaad-un-Nabi" (*Sallal Laahu 'Alaihi Wa Sallam)* as the day of "Eid". For the present, I will only say with regard to the authenticity of the book which I have with me (in South Africa) that Ashraf Ali Thanvi Sahib and all other Ulama of Deoband have referred to it again and again in order to give weight and greater credence to their own writings, and the book "Nashr-ut-Teeb" is studded with references to it. For further satisfaction of the people at "Honey Dew", I must state that the Urdu translation of the Arabic text of this book has been eulogised by the Ulama of Deoband. This book is called.

"Mawanhibul Ladunniyah" and the translation is also called the "Seerat

Muhammadiyah (Life of Muhammad, *Sallal Laahu 'Alaihi Wa Sallam)".*

This book by Imaam Ahmad Bin Muhammad Bin Aby Bakr Khateeb Qastalaani (may Al

Laah have mercy on him) is 500 years old. A commentary on it, "Sharah Zurqaani", has been written in eight volumes by Allamah Abu Abdul Laah Muhammad Zurqaani and is much valued among learned people. Among those who wrote laudatory articles on the book in 1338 A.H. were,

i. Janab Muhammad Ahmad, Superintendent, Daarul Uloom, Deoband, and Mufti

ii. Of the Supreme Court of the Kingdom of the Nizam, Hyderabad (Deccan); Janab Muhammad Habeeb Rahmaan, Assistant Superintendent, Daarul Uloom, Deoband;

iii. Janab I'zaaz Ali, teacher, madrisah Deoband;

iv. Janab Siraaj Ahmad Rasheedi, teacher, Daarul 'Uloom, Deoband; and

v. Janab Muhammad Anwar, teacher, Daarul Uloom, Deoband.

On page 75 of his book, Imaam Qastalaani says: "May Al-Laah bless a person who celebrates Eid on the nights of the blessed month of the holy birth of the Prophet *(Sallal Laahu Alaihi wa Sallam)*, so that it hurts them the most who have a serious disease in their hearts and who suffer from an incurable ailment on account of the blessed birth". The "Honey Dew" people would have now found the required word "Eid" in such an authentic book. If they do not agree with the writings of Imaam Qastalaani, then thy should condemn the above named Ulama of Deoband who have called this book the best and of great virtue.

For the sake of enhancing my readers in their faith, I quote below some more passages from the same page of the book. After recording the benefits earned by Aboo Lahab in his grave every Monday*

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*Aboo Lahab was an uncle to the Prophet *(Sallal Laahu Alaihi wa Sallam)*. The event, which Imaam Qastalaani has referred to, is this. When a maid of Aboo Lahab (Abdul 'Uzza) named Suwaibah informed him of a son being born to his brother Abdul Laah (may Al-Laah be pleased with him), he (Aboo Lahab) was so delighted at herring this that he pointed his finger to her in a manner which signified her emancipation for carrying the good news to him But when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* declared his Prophethood, he (Aboo Lahab) did not accept him as a Prophet but became a most severe enemy to him and remained so all his life. In condemnation of him a whole Soorah of the Holy Qur□aan descended. After his death, people of Aboo Lahab's household saw him in a dream, and asked him how he had fared. To this, Aboo Lahab said that after departing from them he did not meet with any good but was being given water every Monday from the finger with which he had indicated the emancipation of Suwaibah, and this water lessened his

torment.

This event his also been related in Bukhaari Shareef, Fathul Baari Sharah Bukhaari. Madaarij-un-Nubawwat, Umadatul Qaari. In his famous book "Madaarij-un-Nubawwat", after relating this even, Hazrat Maulana Shah Abdul Haq Dehlvi says: "This event provides a clear proof to those who celebrate Meelaad Shareef by rejoicing and alms giving on the night of the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*" page 19/2. And on page 14 of volume 2 of the book he says: "People of Makkah gather on 12th Rabi-ul-Awwal to is it the house in which the Prophet (Sallal Lanhu 'Alaihi Wa Sallam) only because he was his nephew, he has been receiving, inspite of this being an idolater, the benefits of thus rejoicing in his grave every Monday, then how much more blessing will fall to the lot of him who acknowledges the Prophet *(Sallal Laahu Alaihi wa Sallam)* as the beloved of Al-Laah and His true Prophet, and celebrates Meelaad Shareef repeatedly. As the poet says:

"Dostaan Ra Kujaa Kunee Mahroom

Tu Keh Ba Dushmanaan Nazar Daree"

(How would you *(Sallal Laahu 'Alaihi Wa Sallam)* leave out friends?

You, who feel great compassion, even for your enemies).

Due to the rejoicing he made at the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, Imaam Qastalaani says: "How would anyone of the Urnmah the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* fare, who is a Muslim and is steadfast in his belief in the unity of Allah and rejoices at his *(Sallal Laahu Alaihi wa Sallam)* birth and who spends whatever he can afford for the love of him *(Sallal Laahu Alaihi wa Sallam)*? I swear by my life, that Allah, out of His Grace, will not reward such a person but by entering him into the Gardens of Bliss

This Is a matter for the propagandists at "Honey Dew" to disprove. Those who celebrate Eid-un-Meelaad will not only be drinking from "Kausar" but drink to their hearts' content, and proof of this is being presented from a book praised by their own "big wigs"

Consider with attention this writing of Imaam Qastalaani. He says: "During the month in which the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* was born, Muslims always hold functions, take pains to organise them, feed the people and give alms according to their capacity, especially at night, express their joy, engage themselves in doing greater good deeds, relate stories regarding his *(Sallal Laahu Alaihi wa Sallam)* birth. Doing all this results in immense good to the Musalmaans. Among proved special benefits that accrue from holding a Meelaad function are that the year in which it is held is a year of peace and prosperity and fulfilment of the innermost desires of the Musalmaans".

The propagandists of "Honey Dew" and all Isma'ieli-Deobandi-Wahaabi propagandists should also pronounce a "Fatwa" against the five Ulama to the effect that they would be denied drinks from the "Kausar,' since these five Ulama have

endorsed Imaam Qastalaani's view that all Muslims always hold Meelaad functions and those who do not do so are those who have an incurable "ailment" and whose hearts suffer from a disease of the worst sort, and, in fact, are worse even than Abu Lahab.

Let them listen to this description by Imaam Qastalaani of the greatness and virtues of the night when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* was born. On page 72 of his book, "Mawaahib

Ladunniyah", he says: "The night when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* was born excels "Lailatul Qadr" for three reasons. Of these, one is that it was the night on which the holy Prophet (Sallal Lanhu 'Alaihi Wa Sallam) was manifested and Lailatul Qadr was bestowed on him. Now, the thing, which receives its excellence on account of the person on which it is conferred, would be definitely more excellent than the thing conferred. There is no controversy about this proposition (all men of wisdom accept it). Because of this, the night when he *(Sallal Laahu Alaihi wa Sallam)* was born is more blessed than Lailatul Qadr.

The second reason is that Lailatul Qadr is blessed because on this night Angels descend and the night on which he *(Sallal Laahu Alaihi wa Sallam)* was born is blessed because he was made manifest. The personality because of whom the night of his birth became blessed is superior to those on account of whom Lailatul Qadr became blessed, that is Angels. This is the true and accepted religion. (The entire body of the Ahle Sunnat unanimously holds that every Prophet is superior to Angels and our Prophet (*Sallal Laahu 'Alaihi Wa Sallam)* is superior to all the worlds. This is related by Imaam Fakhrud deen Raazi, Ibne Subki and Siraajud deen Albalqini).

The third reason is that the blessing of Lailatul Qadr was bestowed by Al-Laah on the Ummah of Saiyyidina Muhammad (Sallal Lanhu 'Alaihi Wa Sallam) while the night when he *(Sallal Laahu Alaihi wa Sallam)* was born was bestowed by Al-Laah on all His creation. He (the holy Prophet) is he whom Al-Laah Almighty has sent as a mercy to all the worlds and it is because of him that Al-Laah's blessing became applicable to all His creation. Therefore, the night on which he (the holy Prophet) was born is more important by way of benefit and better than Lailatul Qadr".

Imaam Qastalaani further says: "How blessed is the month in which the Prophet of Al-Laah *(Sallal Laahu Alaihi wa Sallam)* was born! How very superior and sacred! How very respected the nights (of the month) as though they are pearls shining bright throughout the ages! How full of light and pure the face of the one born! How blessed the Being (Al-Laah) who made the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* a springtime for the hearts and his *(Sallal Laahu 'Alaihi Wa Sallam)* face a manifestation of splendour!

Yaqoolu Lanaa-Lisaanul Haali Minhu. Wa Qaulul Haqqi Ya'zabu Lis Samee'ee

(The tongue of the Prophet of Al-Laah *(Sallal Laahu Alaihi wa Sallam)* Speaks the truth. And the thing is that the voice of truth appears to be sweet to the listener)

And, O questioner! If you want to know about my attributes and my affairs, I would say this:

Fawajhi Waz-Zamaanu Wa sharu Wad'ee Rabee'un Fi Rabee 'in Fi Rabee'ee

(My face and my age and the month of my birth is springtime in the month of Rabee-ul-Awwal).

He *(Sallal Laahu 'Alaihi Wa Sallam)* has likened his blessed face to springtime in respect of blessed beauty and splendour and that his face blossomed in springtime in the month of Rabee-ul-Awwal). (Page 73, "Mawaahib-dunniyah)

On page 38 of his book, "Meelaad-un-Nabi their *(Sallal Laahu Alaihi wa Sallam)*, Ashraf Ali Thanvi says:

Lihaazash-Shari Fil Islaami Fadlun Wa Manqabatun Tafooqu Alash Shuhoori *

Rabee'un Fi Rabee 'in Fi Rabee tee Wa Noorun Fauqa Noorin Fauqa Noori.

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* As Thanvi Sahib has not given the translation of the first verse, therefore I am here giving its translation: "This month (Rabee-ul-Awwal) is considered sublime in Islam, and it ranks higher than all other months".

Thanvi Sahib has not given, perhaps deliberately, either the translation or the explanation of the first verse. But translating the second verse, he says:

"The first Rabee' refers to the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, the second Rabi' refers to springtime which was the season then or it may be said that his *(Sallal Laahu Alaihi wa Sallam)* birth caused the springtime, so people have described that year as the year of prosperity, and the third refers to the month. In the second line, Noorun Fauqa Noorin refers to the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* because all lights were concentrated in his person. So this is the superiority which belongs to this month (Rabee-ul-Awwal)".

Regarding the blessed birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* on Monday and in the month of Rabee-ul-Awwal, Imaam Qastalaani explains thus:

"His *(Sallal Laahu Alaihi wa Sallam)* birth did not take place either in Muharram, or in Rajab or in Ramadaanul Mubaarak or in other known holy months, because time does not lend nobility to the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* and age does not become noble but through his *(Sallal Laahu Alaihi wa Sallam)* nobility, even as places became noble on account of him, like Madinah Munawwarah which, because of its association with him, attained to greater nobility than Makkah. If he *(Sallal Laahu Alaihi wa Sallam)* had been born in the above mentioned months, that is to say, Muharram, Rajab and Ramadaanul Mubaarak which were considered sacred by the Arabs, then it could have been said that he (Sallal Lanhu 'Alaihi Wa Sallam) attained nobility because of the months. Al-Laah Almighty caused the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* to take place in one of the non-sacred months, so that Al

Laah's exclusive mercy to him *(Sallal Laahu Alaihi wa Sallam)* and his special

attainments might become manifest".

"The Friday on which Hazrat Aadam (Alaihis-Salaam) was born was particularised by a blessed moment, and no Muslim gets hold of this special moment for his special prayer but Al-Laah grants His special favour to such of His bondsmen. How, then, it is with you that you make a special prayer at the blessed moment when the holy Prophet (Sallal Lanhu 'Alaihi Wa Sallam) was born and it is not granted! His *(Sallal Laahu Alaihi wa Sallam)* birth took place in the early hours of Monday and so supplications should be made in the early hours of Monday morning".

(Pages 69, 70, Mawaahib-Ladunniyah).

Having talked about Imaam Qastalaani (may Al-Laah have mercy on him), now let us hear what the famous authority on hadeeth, Allamah Abdur Rahmaan Ibne Jauzi, has to say on the subject. To know about the authenticity of Allamah Abdur Rahmaan Ibne Jauzi (511-597 A.H.), let us hear the testimony of Janab Muhammad Zakariya Kandhalvi, the renowned leader of Isma'ieli-Deobandi-Wahaabi Tablighi group.

In the chapter called "Hikaayaate Sahaabah" (stories of the companions) of his book "Tableeghi Nisaab (Curriculum of Tableegh)", since renamed "Fazaa'il-e-A□maal (Virtues of Actions)", he says: "Ibne Jauzi is a famous authority on hadeeth. His father died when he was only three years old, so he was brought up as an orphan. But he was so painstaking and studious that he would not leave his home except for Jum'ah prayers. Once while lecturing from the pulpit he said that he had calligrapher 2000 books by his own hands, that he had authored over 250 books, that he did not let any of his time go waste, and writing four chapters a day was a routine with him. The quality of his teaching was such that the number of his pupils at any one time is said to be more than 100,000 and rich people and ministers and even kings used to attend his lectures. According to Ibne Jauzi (may Al-Laah have mercy on him) himself, 100,000 persons owed spiritual allegiance to him and he converted 20,000 to Islam. He used to collect the stubs of pens, which he used while writing Ahaadeeth. when the time of his death came, he made a will that he should be bathed with water boiled by these (stubs of pens preserved by him). It is said that the water so boiled was not only sufficient for washing his dead body, but some of it was left over". (Pages 99-100 of "Hckoayaate Sahaabah").

Having been introduced to Allamah Ibne Jauzi by their own Imaam, all Isma'ieli-Deobandi-Wahaabi propagandists should also know that Ibne Jauzi has devoted a whole book to Meelaad, which is called "Maulad-ul-Uroos". On page 9 of "Maulad-ul-Uroos", Allamah Ibne Jauzi says:

"Waja'ala Liman Fariha Bi maulidihi Hijaabam Minan Naari Wasitra, Waman Anfaaqa Fi Maulidihi Dirhaman Kaanal Mustafa Sallal Laahu Alaihi Wa Sallama Laahu Shaafi'an Wa-Mustafa"

"And whosoever rejoices at the birth of our beloved Mustafa *(Sallal Laahu 'Alaihi Wa Sallam),* this rejoicing by him will turn the Fire away, and whosoever spends even a dirham on the occasion of the Meelaad of the Prophet of Al-Laah *(Sallal Laahu 'Alaihi Wa Sallam)* he *(Sallal Laahu Alaihi wa Sallam)* will intercede on his behalf and his intercession will be accepted".) And on page 28, Ibne Jauzi has written

thus:

Ya Maulidal Mukhtaari kam Laka Min Sana.

Wa Madaa'ihin Ta'lu Wa Zikrin Yuhmadu.

Ya Laita Toolad Dahri Indi Zikruhu.

Ya Laita Toolad Dahri Indi Mauladu.

("O Meelaad of the Prophet *(Sallal Laahu Alaihi wa Sallam)*! You are mightily praised, and the praise is such that it is the most lofty and the remembrance is such that it is the most excellent; How I wish the remembrance of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* shall be with me for a long time! How I wish his *(Sallal Laahu Alaihi wa Sallam)* Meelaad shall be with me for a long time!".) At the end of his booklet, Ibne Jauzi says: "Fala Zaala Ahlul Haramainish Shareefain Wal Misr, Wal Yemen, Wash Shaam Wa Saa'iri Bilaadil Arabi Minal Mashriqi Wal Maghribi Yahtafiloona Bimajlisi Maulidin Nabiyyi Alaihis Salaatu Was Salaam Wa Yafrahoona Biqudoomi Hilaali Rabi'il Awwali Biharkati Maulidin Nabiyyi *(Sallal Laahu Alaihi wa Sallam)*".

("People of Haramain Shareefain (Makkah and Madinah) and Egypt and Yemen and Syria and of the eastern and western cities of Arabia hold functions in celebration of the birth of the Prophet *(Sallal Laahu Alaihi wa Sallam)*, rejoice at the sighting of the Rabi-ul-Awwal moon, bathe and put on their best dresses adorn themselves in various ways, put on scent, and give alms with great joy, and exert themselves in listening to the Meelaad of the Prophet *(Sallal Laahu Alaihi wa Sallam)*. By doing so, they themselves attain to success, as it has been proved that by celebrating the Meelaad of the Prophet *(Sallal Laahu Alaihi wa Sallam)* much good accrues the whole year round: security and comfort, greater means of livelihood, increase in children and in wealth, peace in cities and contentment and peace in homes")(Addurrul Munazzam, page. 100, 101.)

In this regard, Hazrat Shah Waliyul Laah Dehlvi says: "Hazrat-e-Aeshaan Farmoodand Keh Dawaazdahum Rabi-ul-Awwal "Ba Hasbe Dustoore Qadeem" Qur'aan Khawandam Wa Cheeze Niyaaz Aan Hazrat *(Salla Laahu Alaihi Wa Sallam)* Qasmat Kardam Wa Ziyaarat Moo'e Shareef Numoodam, Dar Asnaa'e Tilaawat Mala'i A'la Haazir Shudand Wa Roohe pur Futooh Aan Hazrat *(Sallal Laahu Alaihi Wa Sallam)* Ba jaanibe Een Faqeer Wa Dost Daaraane Een Faqeer Ba Ghaayat Eltifaat Farmood Wa Dar Aan Saa 'at Keh Mala'e A 'la Wa Jama 'ate Muslimeen keh Ba Faqeer Bood Ba Naazo Neyaa'ish Sa'ood Mi Kunand Wa Barakaat Wa Nafhaat Az aan Haal Nuzool Mi Farmaayed. (Page 74 Al Qaulul Jalee)

("Following the ancient practice, I recited the Holy Qur'aan and distributed the things (food etc.) Of the Niyaaz (Faatihah) of the Prophet *(Sallal Laahu Alaihi wa Sallam)* and made a public display of his blessed heir (Moo'e Muboarak). While reciting (the Holy Qur'aan), Mala'i A'la (Angels nearest to Al-Laah) came to attend the Mahfil-e-Meelaad and the blessed soul of the Prophet *(Sallal Laahu Alaihi wa Sallam)* showed much kindness to me (Shah Waliyul Laah) and my friends. I, thus, saw that Mala'i A 'la (Angels nearest to Al-Laah) and, with them, the whole group of Musalmaans, were ascending to high heaven (on account of the blessings of the Prophet) and this blessed condition was reflected (in the Mahfil-e-Meelaad)." In "Fuycoz-Haramain",

Hazrat Shah Waliyul Laah has pointed out that the birth of the Prophet *(Sallal Laahu Alaihi wa Sallam)* was celebrated by the people of Makkah who received blessings on account of it.

Shaikh-ul-Dalaa□il Maulana Sheikh Abdul Haq Muhaddis Allahabaadi has written a researched book called, "Ad Durrul Munazzam Fi Bayaanil Hukmil Maulidin Nabi-yil-A'zam *(Sallal Laahu Alaihi wa Sallam)*". About this book, Hazrat Haaji Imdadul Laah Muhajir Makki, the spiritual guide of the Ulama of Deoband, says: "Whatever the author, Allamah Jaami'ush Shari 'ah Wat Tareeqah, has written in his book "Ad Durrul Munazzam Fi Bayaanil Hukmil Maulidin Nabi-yil-A'zam" is an altogether good act. This humble self also holds the same view and has found most of the great Mashaa'ikh to be following the same practice. May Al-Laah Ta□ala increase the author in his knowledge and action" (page 146).

This book has been authenticated by the Ulama of Deoband, as is evident from the laudatory notes included in the book by Janab Muhammad Rahmatul Laah Muhajir Makki; Janab Saiyyid Hamzah, a pupil of Janab Rasheed Ahmad Gangohi; Janab Abdul Laah Ansaari, son of law of Janab Muhammad Qaasim Nanotvi; Janab Muhammad Jameel Rahmaan Khan, son of Janab Abdur Raheem Khan. In his note, the son of law of Janab Muhammad Qaasim Nanotvi has pointed out that Janab Ahmad Ali Muhaddis, Janab Inaayat Ahmad, Janab Abdul Haji, Janab Muhammad Lutful Laah, Janab Irshaad Husain, Janab Muhammad Mulla Nawab, Janab Muhammad Ya7qoob, all of them respected Ulama of Deoband, used to participate in Meelaad functions and in the functions at which salutations were presented while standing. He has also mentioned about the Superintendent, madrisah Deoband, Haaji Saiyyid Muhammad 'Aabid, also arranging Meelaad functions at his home. He has also given the testimonies of Janab Muhammad Qaasim Nanotvi himself and of Peerji Waajid Ali Sahib in proof of the fact that Nanotvi Sahib used to hold Meelaad functions.

The seventh chapter of the book "Ad Durrul Munazzam" is devoted to a rebuttal of the arguments of those who oppose Meelaad Shareef or can do so. I wish I could copy the entire chapter, but I will confine myself to only quoting from that chapter of the book by Maulana Abdul Haq Muhaddis Allahabaadi which gives the names of knowing persons who have justified the holding of Meelaad Shareef. I am giving the names of such persons and of the books written by them in the order in which Maulana Abdul Haq has given them. Readers may please go through the following:

1. Maulana Muhammad Salaamatul Laah, (Ishbaa'il Kalaam Fi lsbaatil Mauladi Wal Qiyaam).

2. Imam Abu Muhammad Abdur Rahmaan Bin Ismaiel, popularly known as Ibne Shaamah, (Al-Musannaf, Al-Baa 'is 'Alaa Inkaaril Bid 'a wal Hawaadis).

3. Allamah Muhammad Bin Yoosuf Shaami; (Subulal Huda War Rashaad Fi Seerati Khairil Ibaad, Seerat-e-Shaami).

4. Allamah Imaam Jalaal-ud-deen Suyooti; Misbaahuz Zujaajah Ala Sunane Ibne Maajah, Husnul Maqsad Fi Amalel Maulad)

5. Imaam Haafiz Abul Khair Shamsudud-deen Al Jazri; (At Ta'reef Bil

Mauladish Shareef).

6. Allamah Shaikh Abul Khattaab Bin Umar Bin Hasan Kalbi, popularly known as Ibne Dehyah Undlusi; (Semaahut Tanweer Fi Mauladil Basheeri Wan Nazeer).

7. Imaam Naasir-ud-deen Al-Mubaarak, popularly known as Ibne Battaah; (in fatwa).

8. Imaam Jamaal-ud-deen Bin Abdur Rahmaan Bin Abdul Malik.

9. Imaam Zaheer-ud-deen Bin Ja'far; (in Fatwa).

10. Allamah Shaikh Naseer-ud-deen Tayaalesi; (in Fatwa).

11. Imaam Sadr-ud-deen Mauhoob Ash Shaafi'ee; (in Fatwa).

12. Imaam Muhaddis Ibae Jauzi. (Al-Maulad)

13. Imaam Mulla Ali Qaari Hanafi; (Al-Muredur Rawi Fi Maulidin Nabawi).

14. Imaam Shams-ud-deen Sakhaavi.

15. Allamah Shaikh Shah Abdul Haq Muhaddis Dehlvi;

    (Ma Sabata MinasSunnah, Madaarijun Nubawwah).

16. Allamah Shah Waliyyul Laah Muhaddis Dehlvi;

    (Ad Durrus Sameen, Fuyoozul Haramain, Al-lntibaah).

17. Shah Ismaiel Dehlvi; (in Fatwa).

18. Allamah Muhammad Ishaaq; ('in Fatwa).

19. Allamah Jamaal-ud-deen Mirza Ahsan Lukhnawi; (in Fatwa).

20. Mufti Muhammad Sa'dul Laah; (in Fatwa).

21. Allamah Shaikh Jamaalul Fatanee Hanafi, Mufti of Makkah (in Fatwa).

22. Allamah Shahaab-ud-deen Khifaa ji; (Risaalah Amalal Maulad)

23. Allamah Abdur Rahmaan Siraaj Bin Abdul Laah Hanafi, Mufti of Makkah (in Fatwa).

24. Allamah Abu Bakr Hajji Basiuni Maaliki, Mufti of Makkah. (in Fatwa)

25. Allamah Muhammad Rahmatul Laah, Mufti of Makkah (in Fatwa).

26. Allamah Muhammad Sa'eed Bin Ba Basaiyl Shaafi'ee, Mufti of Makkah (in Fatwa).

27. Allamah Khalf Bin Ibraaheem Hanbaly, Mufti of Makkah (in Fatwa).

28. Shah Abdul Ghani Naqshbandi (Shifaa us Saa'il).

29. Allamah Haafiz Shamsuddeen Ibne Naasir-UD-deen Damishqi;

    (Jaami'ul Aasaar Fi Maulidin Nabiyil Mukhtaar, Al Lafzur Raa'iq, Mauredus Saavi Fi Maulidil Haadi).

30. Allamah Abu Abdul Laah Muhammad Zurqaani; (Sharah Mawanhib).

31. Allamah Shah Abdul Azeez Dehlvi.

32. Shah Rafee-ud-deen Dehlvi.

33. Imaam-e-Rabbani Mujaddid Alfe Saani Shaikh Ahmad Faarooqi Sehrandi(Maktoo baat).

34. Maulana Muhammad Mazhar; (Maqaamate Sa'eediyah).

35. Maulana Karaamat Ali Jaunpuri; (Risaalatul Faisalah).

36. Imam Badr-ud-deen Aeini; (Umdatul Qaari Sharah Bukhari).

The seventh chapter of the book "Ad Durrul Munazzam" is spread over 43 pages, that is, from page 93 to page 136. The stated list of knowing personalities does not include the names, or the books, of those whose writings have been made use of in order to make arguments more clear. Let us hear from the writings of only two of the personalities mentioned in the list.

The first personality is that of Shaikh Hazrat Shah Abdul Haq Muhaddis Dehlvi (may Al-Laah have mercy on him), about whom Janab Ashraf Ali Thanvi has written: "Shah Abdul Haq Sahib used to have the blessed vision of the ho *(Sallal Laahu Alaihi wa Sallam)* daily". Thanvi Sahib, throughout his writings, has acknowledged the greatness and excellence of the learning of Hazrat Shah Abdul Haq Muhaddis Dehlvi. here, I am giving only one reference. On page 65 of his book, "Shukrun Ni'mah Bizikr

Rahmatir Rahmah", Thanvi Sahib quotes a passage from Shaikh Abdul Haq Muhaddis Dehlvi's (may Al-Laah have mercy on him) book "Ashe'atul Lam 'aat"' and says:" Since Shaikh Abdul Haq Muhaddis Dehlvi is a profound Muhaddis, so he must have written about ten kinds of (Shafaa 'at) intercession after consulting some hadeeth, though I cannot lay my hands on this particular hadeeth. Even so, it is acceptable to me because Shaikh (Abdul Haq) has a vast knowledge of hadeeth". The personality whose writings were acceptable to their ideologue, Thanvi Sahib, should also be acceptable to his followers, or else these people should prove that they are superior to Thanvi Sahib or that they do not accept Thanvi Sahib as their ideologue or some such thing. The decision lies with them.

Hazrat Shah Abdul Haq Muhaddis Dehlvi (may Allah have mercy on him), on page 82 of his book "Ma Sabata Minas Sunnah" (published by Qaiyyumi Press, Kanpur,

August, 1923), referring to the night of the blessed birth, of the holy Prophet *(Sallal Laahu 'Alaihi Wa Sallam)* says:

"Iza Qulna Innahu Wulida Lailan Fatilkal Lailatu Afzalu Min Lailatil Qadri Bilaa Shubhatin Li 'Anna Lailatal Maulidati Lailatu Zuhoorihi Sallal Laahu Alaihi Wa Sallama Ala Jamee'il Khalaa'igi Min Ahlis Samnawaati Wal Ardeen".

("We would rather say that the night when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* was born is definitely superior to Lailat-ul-Qadr. This is so because the night of the birth is the night when he was manifested and Lailat -ul Qadr was bestowed on him *(Sallal Laahu Alaihi wa Sallam)*, and a thing which became blessed on account of him upon whom it was bestowed is more blessed than that which became blessed because of it being conferred upon him *(Sallal Laahu Alaihi wa Sallam)* and because Lailat-ul-Qadr is blessed because on this night Angels descend, and the night of the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* is blessed because of himself *(Sallal Laahu Alaihi wa Sallam)*, and because Lailat-ul-Qadr is a blessing only for the Ummah of Muhammad *(Sallal Laahu Alaihi wa Sallam)* and the night of his blessed birth is a blessing for all beings. Thus the Prophet *(Sallal Laahu Alaihi wa Sallam)* is he who Al-Laah Ta'Aala sent down as a mercy to all the worlds and it is through him that Al-Laah completed His blessings on all His creations in all heavens and in all earth").

On page 83 of his book, after mentioning about Aboo Lahab being blessed every Monday for rejoicing at the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* readers have read about this event on previous pages□, Hazrat Shah Abdul Haq Muhaddis Dehlvi (may Al-Laah have mercy on him) says:

"Fama Haalul Muslimi Min Ummatihi Yasurru Bi Maulidihi Wayabzilu Ma Tasilu Ilaihi Qudratuhu Fi Mahab-batihi Sallal Laahu Alaihi Wa Sallama La, Umre' Innama Kaana Jazaa'uhu Minal Laahil Kareemi Ain Yudtkilahu Bi Fadlihil Ameemi Jan

naatin Na'eenei. Wala Zaala Ahlul Islami Yahtafiloona Bishari Mauladihi Sallal Laahu Alaihi Wa Sallam....Farahimal Laahi Imra 'an Ittakhaza Layaaliya Shara Maulidihil Mubaaraki A" yaadan Liyakoona Ashadda Ilatan Ala Man Fi Qalbihi Maradun Wa Inaad"

"How would one from the Ummah of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* fare who rejoices at the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* and spends as much as he can afford for the love of the Prophet *(Sallal Laahu Alaihi wa Sallam)*! I swear by my life that the Most Merciful Al-Laah's reward for him who celebrates meelaad will be nothing but that he will be entered into the Garden of Bliss. "(Those who believe in Islam always hold functions in the month of his *(Sallal Laahu Alaihi wa Sallam)* birth, cook food, and give a variety of alms on the nights of this month and rejoice, and do more good deeds, and recite Maulood Shareef of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, and all such (who celebrate Meelaad) receive all sorts of blessings, the most pronounced characteristic of which is that they are at peace in the whole of that year and (because of the blessings of Meelaad) they are expeditiously relieved of their needs and also attain their hearts' desire. Thus, may Al-Laah have mercy on him who treats the nights of the month of the holy Prophet's birth as "Eids" so that doing this (celebrating feed on account of Meelaad) may greatly hurt him in whose heart there

is a disease and who is averse to it.)"

Dear readers! This servant of the Ahle Sunnat (Kaukab Noorani Okarvi) has provided the words, "making Meelaad Shareef the day of Eid" and has quoted the testimonies of the Ulama of Deoband about the quality of the writings of these two personages, Imaam Qastalaani and Hazrat Shaikh Abdul Haq Muhaddis Dehlvi (may Al-Laah bless them). If even after this they say "I do not believe", then their disease is incurable, indeed.

Now let us look at the writings of one other personage. The station of Hazrat Imaam Mulla Ali Qaari Hanafi (may Al-Laah has mercy on him) is not hidden from men of learning. In his book, "Mauradur Rawi Fi Maulidin Nabavi *(Sallal Laahu 'Alaihi Wa Sallam)"*, he writes: "Qaala Ya'ni Ibne! Jazri Wa Iza Kanna Ahlus Saleebi Ittakhazoo Lailata Maulidi Nabiyyihim Eidil Akbar, Fa Ahlul Islaami Aula Bit Takreemi Wa Ajdar" ("Ibne Jazri says that if Christians (Ahle Saleeb) can celebrate the night of the birth of their Prophet as their great Eid, then those belonging to Islam should honour their own Prophet's birth (Sallal Lanhu 'Alaihi Wa Sallam) in a bigger way than the Christians do. I say in reply to the question whether we should do so since we are duty bound to oppose the Ahle Kitaab and nothing in this regard has been quoted from Shaikh Ibne Jazri, we should turn to Imaam Sakhaavi and to the greatest of the divines of Islam and leader of the Imaams, Abul Fazl Ibne Hajar, a most authentic teacher (may Al-Laah shower His mercy on him and may He always keep him in the Garden of Bliss) who has brought out the reality about celebrating Meelaad, from which every wise and learned person can derive his authority. And this reality is proved by the books of correct ahadeeth (Bukhaari and Muslim). According to them, on arriving in Madinah the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* found the Jews to be keeping fast on Aashoora day. When he enquired from them why they did so, they said that was the day when Al-Laah Ta□ala drowned Fir'aun in the river and delivered Moosa (Alaihis Salaam) from him. Thus it was that they fasted on that day in order to give thanks to Allah Ta□ala. Upon this, the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* said that he had a greater right to celebrate the deliverance of Moosa (Alaihis-Salaam) from Fir'aun. Therefore, he *(Sallal Laahu Alaihi wa Sallam)* himself fasted and also ordered his companions to keep fast on that day, and also said that provided he was alive the next year he would keep fast on the 9th of Muharram as well. I say that the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* first sided with the Jews and, later on, he *(Sallal Laahu 'Alaihi Wa Sallam)* opposed the Jews (that is, he kept fast on the 10th of Muharram and also on the 9th of Muharram) so that the distinction should continue to be there. Shaikh Ibne Hajar said that this hadeeth pointed out that giving thanks to Al-Laah Ta□ala (rejoice) for anything with which Al-Laah Ta□ala blesses His bondsmen is beneficial, whether the thing comes to them by way of bestowal of reward or deliverance from evil". (Ad Durrul Munazzam. page 114).

Imaam Mulla Ali Qaari (may Al-Laah have mercy on him) has placed the "Honey Dew" people in a double distress and the testimony of the Ulama of Deoband in confirmation of "Ad Durrul Munazzam" has confronted all the Isma'ieli-Deoband-Wahaabi propagandists with the greatest disaster, because Imaam Mulla Ali Qaari has proved wetlaad Shareef to be not only "Eid' but "Eid-e-Akbar" (Greatest Eid), and has done so by ascribing the source to be Sunnat (Prophetic tradition) and that, too, on a particular day. It is thus that this humble servant of Ahle Sunnat has been telling these Deobandi Wahaabis that they should not come after me, otherwise I will

not let them alone and put them into great difficulty.

Readers would have noticed all that has been said by great and renowned personalities in justification of celebrating Meelaad Shareef. Now, only two ways are open to the "Honey, Dew" people: either they apply their "fatwa" of paganism and innovation on these personages as well or they retract from their "fatwa" against us and apologise to us, and after having retracted from their 'fatwa" start celebrating Meelaad Shareef

If this servant of Ahle Sunnat would have written this booklet sitting in his library then he would, surely, have given references to many other books. *

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* A book written by the Meelaad renowned Muhaddis, Imaam Abdur Rahmaan Bin Umar Auzaa'ee (156 A.H.), is said to be the first book on Meelaad Shareef. It has been published from Beirut. Saiyyid Sulaimaan Nadvi, in his monumental work "Seerat Nabi", Vol. 3, also says that Meelaad Shareef was celebrated in the 3rd or 4th century Hijra. Moreover, several great scholars of Islam have written books justifying celebration of Meelaad Shareef Most of these books are in my library in Pakistan.

All the same, by the grace of Al-Laah Subhanahu Wa Ta□ala, I have given a detailed and silencing reply to the two page poster of the "Honey Dew" people, with the aid of only those books that were available with me during my journey. I have no reason to feel elated about it, for I think that this has been possible only due to the blessings of the holy Prophet's *(Sallal Laahu 'Alaihi Wa Sallam)* blessed sandals and of celebrating Meelaad Shareef. May Al-Laah Ta□ala keep me steadfast in the path of truth and may He make me successful in both the worlds!

I would have quoted extracts from (Ash Shamaamatul Ambariyyah), the booklet by the Imam of the "ghair muqalidin (non-conformists), Nawab Siddieeq Hasan of Bhopal, but for the fact that it is not with me during my travel. Readers may go through the booklet by my respected father, Hazrat Maulana Muhammad Shafee Okarvi (may Al-Laah have mercy on him) called "Barakaate-e-Meelaad Shareef "(Blessings of Meelaad Shareef).

The "Honey Dew" propagandists may also read this. On page 6 of his book "Jum'ah Ke Fazaa'il Ahkaam", Janab Ashraf Ali Thanvi says: "Ibne Abbaas (may Al-Laah be pleased with him) once recited the verse Alyauma Akmaltu Lakum Deenakum and a Jew who was then sitting with him said that if such a verse would have descended upon them they would surely have celebrated Eid on that day. Ibne Abbaas (may Al-Laah he pleased with him) said that this verse had descended on the day of "two 'Eids", the day of Jum'ah and the day of Arafah. By this he meant that there was no need for them to do so (celebrating that day as Eid) since that day they already had ``two 'Eids". (Tirmizi, Tafseere-Khaazin). What say the "Honey Dew" propagandists and their associates to this reference by their own Thanvi Sahib? For, Hazrat Ibne Abbaas (may Al-Laah be pleased with him) did not say to the Jew that the companions (of the Prophet) thought it wrong and an innovation to call as "Eid day" the day on which descended mercy and blessing from Al-Laah. But the companion of

the Prophet only explained to the Jew the reality, that is to say what to speak of celebrating one Eid on the day the above verse descended, they actually were celebrating two Eids, i.e., that day was, without any doubt, Eid day.

"Yaum-e-Arafah" is not generally called 'Iced, but the companion of the Prophet (may Al-Laah be pleased with him) gave that day the importance of Eid. Who can claim that the venerated companions who considered Yaum-e-Arafah to be an Eid day, and said so, would not have deemed the day of the Meelaad of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* as the greatest day of rejoicing (Eid) for the entire universe? Monday is considered as blessed only because of the Meelaad of the holy Prophet *(Sallal Laahu Alaihi wa Sallam).* A hadeeth is related in which the Prophet *(Sallal Laahu Alaihi wa Sallam)* says that "Monday was the day when I was born". Is this saying of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* not enough for them to realise the blessing and greatness of Monday? Can anyone of the creations refuse to give the respect and veneration due to the Prophet of Al-Laah *(Sallal Laahu Alaihi wa Sallam)*? Only those who are not convinced of the greatness and high rank of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* will deem it wrong to call the day of his birth as blessed and not celebrate it as 'Eid day. All such people are far from the mercy of AI-Laah tamale and are the beloved of Sahitaan.

The insolent language, which the writers of the poster published from "Honey Dew" have used, bears the stamp of their inner evil. See for yourself their words quoted verbatim below:

"He then "appeals to all Muslims" to "REJOICE FULLY" on this day. The Shariah does not instruct us to do any such thing, but rather some loony innovator, who is unable to even translate a simple ayat of the Quraan takes it upon himself to effect changes in the Deen and instruct the Ummah to innovate by "Rejoicing fully". It is only a hardened enemy of Rasulullah *(Sallal Laahu Alaihi wa Sallam)* who will "rejoice fully" on the 12th Rabi-ul-Awwal the day when Rasulu□Llah *(Sallal Laahu Alaihi wa Sallam)* passed away; the day on which his noble companions were stunned beyond words; the day when his beloved daughter, Hazrat Fatima (RA) wept bitterly*

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* Only Shaitaan had wept on 12th Rabi ul Awwal the day on which the holy Prophet (Sallal Laahu Alaihi Wasallam) was born. See Al Bidaayah Wan Nihaayah Vol. 2, Page 266; Sha-waahidun Nubuwwah by Maulana Jaami Page 51.

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in one corner of the house on such a day it is only the enemy of Rasulullah *(Sallal Laahu Alaihi Wasallam)* who will "rejoice fully" and "appeal" to others to do so by "decorating their shops. homes and mosques" and whose desire it is "to let the non-Muslims know" that the Muslims are "rejoicing fully" at the death of their Prophet! ! ! (Astaghfirullah).

The non-Muslims were the ones that celebrated at the death of Rasulullah *(Sallal Laahu Alaihi Wasallam)* and today it must really please them to know that the Muslims have joined them. WHAT A MOCKERY OF ISLAM ! ! !"

Dear readers! After reading these words, you must have realised fully what is the standard of the thoughts and the doings of Isma'ieli-Deobandi-Wahaabi Tablighi corrupters. This servant of Ahle Sunnat, in his book "White and Black", has exposed the corrupt minds of the "big-wigs" of these Deobandi-Wahaabis through their own writings. About such obnoxious writings of these Deobandi-Wahaabis I would only say that these people should not forget that they have to go to their dark graves one day and on that day they would come to know of the consequences of mocking at Islam. May the Merciful Al

Laah protect us from the mischief of such enemies of our beloved Prophet *(Sallal Laahu 'Alaihi Wa Sallam)!* Aameen.

This servant of the Ahle Sunnat has, also, replied to the above quoted paragraph of the "Honey Dew", and here I repeat it in brief. First of all, it is only for those whose loved once have died that they should be grieved or joyful. But our holy Prophet *(Sallal Laahu 'Alaihi Wa Sallam)* and other Prophets (Alaihimus Salaam) are, by Al-Laah's grace, living. Even so, my reply is this. The birth of Hazrat Aadam (Alaihis-Salaam) took place on the same day as his passing away, but rejoicing at his birth was retained because, in Shari 'ah, mourning in not allowed for more than three days. On the other hand, our holy Prophet's *(Sallal Laahu Alaihi wa Sallam)* birth took place on 12th Rabi-ul-Awwal but the day when he departed from this world, even according to Ashraf Ali Thanvi Sahib himself, was definitely not 12th Rabi-ul-Awwal. Besides this, in his book "Ad Durrul Manazzam", a book spoken of highly by the Ulama of Deoband, Maulana Shaikh Abdul Haq Muhaddis Allahabaadi has mentioned about the revered companions (may Allah be pleased with them) celebrating Meelaad-un-Nabi *(Sallal Laahu 'Alaihi Wa Sallam),* their making speeches about the birth at functions and their rejoicing on the Meelaad day. (See Addurrul Munazzam, Page 95). He has also quoted several instances when the Prophet *(Sallal Laahu Alaihi wa Sallam)* described details of his birth and his pedigree. This servant of the Ahle Sunnat has proved, through the written Muhaadiseen, Imaams, Auliyaa and Deobandi Wahaabi Ulama themselves, that the night of Meelaad and the day of Meelaad*

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* Al-Laah Ta□ala so timed his (Sallal Laahu 'Alaihi Wa Sallam) birth that it would cover both day and night and both be benefited by it.

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are the greatest days of joy and 'Eid for the Muslim Ummah and that those rejoicing thus receive mercy and blessing. This he has done through quotations from books approved of by the Ulama of Deoband and from the "writings" of the Ulama of Deoband. Would the Isma'ieli-Deobandi-Wahaabi propagandists, even after this, go on asserting that the respected personalities of the Ummah have not declared Meelaad-e-Mustafa *(Sallal Laahu 'Alaihi Wa Sallam)* to be the day of rejoicing and of 'Eid, or have not themselves celebrated Eid-e-Meelaad?

Those calling themselves followers of Shah Waliyyul Laah's family should also note the following statement of Hazrat Shah Waliyyul Laah Muhaddis Dehlvi. On page 3 of his book, "Ad Durrus Sameen", he says: "My dear father, Hazrat Shah Abdur Raheem Dehlvi (may Al-Laah have mercy on him) informed me that he used to get

food cooked on Meelaad days as a mark of rejoicing for him *(Sallal Laahu Alaihi wa Sallam)*. One year it so happened that he could not afford anything except roasted grams, so he distributed those among the people, with the result that he had a vision of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* in his dream and saw that those roasted grams were lying before him (Sallal Laahu Alaihi Wasallam) and he *(Sallal Laahu Alaihi wa Sallam)* looked pleased".

A glimpse of the regard in which Ulama of Deoband hold the spiritual guide of their own important Ulama, Haaji Imdadul Laah Sahib Muhajir Makki (may Al-Laah have mercy on him), has been given in my book, "White and Black". The same Haaji Sahib says: "The practice of this faqeer has been that I participate in Meelaad Shareef functions. In view of the fact that doing so brings blessings, I myself hold Meelaad every year, and find great solace and joy in Qiyaam (reciting salutations in a standing position)": "Faislah Haft Mas'alah", page 5, published by Matba' Majeedi, Kanpur, December, 1921.

If the "Honey Dew" people really are convinced of the correctness of their

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"fatwa", then it would meet the ends of justice and equity if they also say that Shah Waliyyul Laah and Haaji Imdadul Laah would be denied a drink from "Kausar" on the Day of Judgement, and also issue a "fatwa" of being (bid'ati) innovators against them and against other Ulama of Deoband whose writings have been presented in this book, so that their claim of truthfulness may be justified. Or else the reality should dawn upon all that Deobandi-Wahaabi-ism has, in fact, nothing to do with truth and, also, that calling fact as fiction and be adamant about it is a characteristic of Deobandi-ism. The indecent language and the way of writing used in 'Honey dew" poster would have by now convinced readers of the moral filth and mental degradation, which encompasses them. The fact is that they became Mullahs only for the sake of those of their elders who have earned Al-Laah's wrath on account of their being clearly insolent to the beloved of Al-Laah *(Sallal Laahu Alaihi wa Sallam)*.

It is also plain main that those who support those who are insolent to the holy Prophet are earning degradation for themselves in this world and in the Hereafter. May Al-Laah Taala protect us from them and from all their mischief! Aameen.

In the end, I would like to make it clear to my readers that celebrating Eid-e-Meelaad-un-Nabi *(Sallal Laahu Alaihi wa Sallam)* and arranging illumination, hoisting flags, reciting salutations in an inspiring and loud voice on the occasion is by no means an "innovation" (bid'at); in reality all this is exactly in the tradition set by Al-Laah Himself.

In the fourth chapter of his book "Ad Durrul Munazzam", held in high esteem by the Ulama of Deoband, Maulana Shaikh Abdul Haq Muhaddis Allahabaadi has recorded in detail incidents which manifested themselves at the time when the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* was born. These include: "a cluster of stars concentrated over the roof of his house at the time of the birth of the holy Prophet *(Sallal Laahu 'Alaihi Wa Sallam);* Angels hoisted flags on holy Baitul Laah and in the east and in the west; the whole atmosphere was filled with the voices of Angels and houries reciting salutations to him in the standing position and congratulating each other and rejoicing with abandon; animals also congratulated each other at the

birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*, the Ka'batul Laah bowed in a manner of saluting, and the falsehood vanished and the light of truth spread light in all directions," Page 54, 72, 91; Mawaahib-Ladunniyah by Imaam Qastalaani Page 57; Mauladul Uroos by Imam Ibne Jauzi Page 3, 7, 26, Shawaahidun Nubawwah by Maulana Jaami, Page 55; As-seeratual Halbiyah by Allamah Ali Bin Burhaan, Page 94; Khasaa'is-Kubra by Imaam Suyooti Vol. l, Page 45; Zurqaani by Allamah Zurqaani Vol. 1, Page 112, 116.

Isma'ieli-Deobandi-Wahaabi propagandists would be knowing that Angels do exactly as they are commanded. This is testified to by the holy Qur'aan "wa Yafa'boona Ma Yu'maroon". (Whatever the Angles did then was at Al-Laah's command.) Therefore, those who refer to all these as innovations should hold their tongues and their pens and should beware where all this would lead them to. Calling Al-Laah's command innovation (bid'at) cannot be the doing of a Musalmaan. Such a person would be an enemy to Al-Laah and a great transgressor.

People at "Honey Dew" cannot possibly provide proof of the allegation made in their poster that the Bareilvis had actually used certain words attributed to them about the Imaam of the Najdi Wahaabis. But before levelling the allegation, the Isma'ieli-Deobandi

Wahaabi Tablighi ought to have read the writings of their elders. It would have been better that the "Honey Dew" people had quoted the thoughts and beliefs of the Ulama of Deoband on Najdi Wahaabis, so that people could know that the Najdi Wahaabi followers of Muhammad Bin Abdul Wahaab had been "lovingly" described as the "wicked Wahaabis (Wahaabiyah Khabeesah)" and as the "wicked band" (Taa'ifah Shanee 'ah)" by the Ulama of Deoband. For details, a reference should be made to books by Husain Ahmad Sahib Tandvi Madni, namely, "Ash Shahaabus Saaqib" (The shooting star) or "Naqsh-e-Hayaat" (Imprints of life). Even Ashraf Ali Sahib Thanvi, has at several places in his book, "Al Ifaazaatul Yaumiyah", condemned the Najdi Wahaabis in "very loving words", and in "Al Muhannad", all Ulama of Deoband have dubbed Muhammad Bin Abdul Wahaab and people like him to be idolaters.*

It is another matter, though, that the Isma'ieli-Deobandi-Wahaabi Tablighis might have now sought forgiveness of the Najdi Wahaabis for the fatwas against them by their elders. If the present generation of Deobandis do not regard Muhammad Bin Abdul Wahaab as what he is depicted to be in the above said books, then how is it that they are still quoting from books by their elders containing those very words? If they have changed their beliefs then why are these books still being published? It is very obvious that the present generation of Deobandis are merely trying to deceive the Najdi Wahaabis of Arabia. Readers would have by now realised the true nature of these deceiving Deobandis. May the Merciful Al-Laah protect us from the mischief of these people! Aameen.

This servant of the Ahle-Sunnat has, by the grace of Al-Laah, given a full reply to all the criticisms levelled in the "Honey Dew" poster. People at "Honey Dew" say that a person who cannot translate a simple "Aayat' of the Holy Qur'aan cannot ask the Ummah to celebrate "Eid-e-Meelaad" and that there is nothing in Shari 'ah to justify celebration of the birthday of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)*. In reply, I would say to the people at "Honey Dew" that it would definitely be altering

the Deen if words and meanings of the

Excerpts from writings of the Ulama of Deoband about the Wahaabis of Najd can be seen in my book "White and Black"□Kaukab

Qur'aan are altogether altered in translating them into any other language, and doing so has been a habit and a practice with the Deobandi-Wahaabi Ulama. The publishers of the "Honey Dew" would definitely be knowing that the Sunni preacher did not alter the meaning (according to my information, that Sunni preacher could not render the Qur'aan into English) and so the blame for doing so would be on the translator. Therefore, the "Honey Dew" people should not use offensive language in condemnation of the wrong use of a word in the Qur'aan, which is, after all, not far removed from its meaning. As pointed out earlier in this book, it is possible that the translation of the writing of the Sunni preacher may have used the same words as found in the English translation of the holy Qur'aan by Janab Abdullah Yusuf Ali. Or, it is also possible that the Sunni preacher may have merely quoted the Qur□anic Aa□yat in his writing, but his translator on his own, copied from Abdullah Yusuf Ali's English translation.

It is further submitted that the Deobandi-Wahaabi-Tableeghis at "Honey Dew" would be, perhaps, aware of the recognised principle that arguments are only for the forbidden and not for the permitted. That is to say that arguments are needed only to prove the unlawfulness of a forbidden thing and a thing or an act which is not forbidden is by itself permitted.

Along with this principle, the "Honey Dew" people should also know that it is no argument for the unjustifiable of a thing that it is not deemed necessary or there is no written proof of it. The "Honey Dew" people have, in the previous pages, already seen my arguments derived from the Qur'aan and the Sunnat about celebrating Eid Meelaad un Nabi *(Sallal Laahu Alaihi wa Sallam).*

Would the "Honey Dew" people tell me if there is any mention in the Qur'aan and the Sunnat that celebrating the Eid Meelaad un Nabi *(Sallal Laahu Alaihi wa Sallam)* is a forbidden affair? If it is not there, and surely it is not there, then all I have to say to the "Honey Dew" people is that they should stop annoying Musalmaans by issuing unjustified and foolish Fataawa, and they should fear the torment which Almighty Al-Laah has prepared for those who are insolent to His beloved Prophet *(Sallal Laahu Alaihi wa Sallam).*

So far as the belief and preaching of the Ahle-Sunnah Wa Jama'at about celebrating the birth of the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* is concerned, I have been able to briefly present proofs about it. The command for rejoicing at receiving the grace and mercy from Al-Laah is clearly mentioned in the Qur'aan. Those who acknowledge the holy Prophet *(Sallal Laahu Alaihi wa Sallam)* as the greatest grace from Allah and a mercy unto the worlds, for them it is the guidance of Shari'ah and for them it is the Eid

day on the night of Meelaad and on the day of Meelaad, and they also celebrate 'Eid and will, Insha' AI-Laah, continue celebrating it. People at "Honey Dew" or all the Isma'ieli-Deobandi-Wahaabi Tablighis the world over may issue as many posters as they like, but they must listen to this announcement by us Ahle Sunnat:

Hashr Tak Daalen ge Ham peidaa'ishe Maula ki Dhoom

Misle Faaras Najd ke Qal'e Giraate Baa 'en Ge (Insha Al-Laah)

(We will celebrate the birth of our master till the Doomsday.

Like it happened in Persia, we will demolish the fortresses of Najd).

This servant of the Ahle Sunnat is confident and hopeful that all men of truth, men belonging to Ahle Sunnat Wa Jama'at, after being informed of the reality, will come to the defence of their Faith with greater keenness and will celebrate Eid-e-Meelaad *(Sallal Laahu 'Alaihi Wa Sallam)* with such great eclat and with such vastly enhanced salutation that the enemies of the Prophet may really feel deeply hurt. In other words, they should follow in the footsteps of this fundamental motto of the lover of the Prophet and Imaam of the Ahle Sunnat, A'laa Hazrat Maulana Shah Ahmad Raza Bareilvi (may Al-Laah have mercy on him):

Khaak Ho jaa 'en 'Udoo Jal Kar Magar Ham Tou Raza

Dam Me Jab Tak Dam He Zikr Unka Sunaate Jaa'en ge (lnsha Al-Laah),

(Enemies may feel frustrated but we will, O Raza Go on proclaiming him till there is one breath left in us.)

Wa Sallal Laahu Ta□ala 'Alaa Habeebihi Saiyyidina Muhammadin Wa 'Alaa Aalihi Wa As haabihi Wa Baaraka Wa Sallama Ajma'een.

(Wama Alaina Illal Balaagh)

Piet Retief, South Africa.

Kaukab Noorani Okarvi (Ghufira Lahu Wali Waalidaih)

30th Dec., 1989.